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THE

MORAVIAN MANUAL

CONTAINING

AN ACCOUNT

OF THE

MORAVIAN CHURCH,

OR

UNITAS FRATRUM.

PUBLISHED BY AUTHORITY OF THE PROVINCIAL SYNOD OF THE AMERICAN MORAVIAN CHURCH, NORTH.

THIRD EDITION.

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PREFACE TO THE THIRD EDITION.

"The first Manual, giving an account of the Constitution and Discipline of the Moravian Church, was written by Bishop Spangenberg, and published in Germany, in the year 1774. In 1775, it was translated into English, and published in London, with a preface by the Rev. Benjamin La Trobe. This work passed through a number of revised editions, both in the German and English languages. The last American edition, in a small pamphlet form of about seventy pages, appeared in 1833, but is now obsolete. It bears the following title: 'A Concise Historical Account of the Present Constitution of the Protestant Church of the United Brethren: Philadelphia, 1833.' In the year 1789, a larger work, containing over three hundred and fifty pages, was written by the Rev. John Loretz, and published in Germany, under the title: 'Ratio Disciplinæ Unitatis Fratrum.' The first part of this volume comprises an interesting sketch of the history of the Church, the other parts, treating of the Constitution and Discipline, are obsolete."

The Provincial Synod of the American Province, in June, 1858, authorized the publication of a new Manual, suitable to the wants of the Church in the United States, and committed the compilation of it to the late Bishop Edmund de Schweinitz, S. T. D. Completed and published in the year 1859, this edition was speedily exhausted. A second was issued in 1869, more than one-half of the work having been re-written.

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In turn the second edition has been long out of print, and the lapse of time has rendered a large portion of its contents obsolete. Accordingly the Provincial Synod of the American Moravian Church, North, held in 1898, adopted the following resolution: "That a new edition of the Moravian Manual be published in such form and quantity as to make it an inexpensive yet comprehensive authority on all such subjects regarding which there is constant inquiry both in the Church and on the part of others interested." As in the case of its predecessors, the purpose of this volume is, therefore, two-fold: "to give the members of the Church, in one compendious volume, the ecclesiastical statutes, rules of discipline and articles of doctrine, which heretofore could be found only by consulting a number of different publications;—and especially to afford an authentic work which may be put into the hands of such as seek information respecting the Moravian Church, and wish to become acquainted with its constitution, discipline, doctrine and ritual."

Although following the plan of the former works, it has been practically rewritten. The historical tables which constituted an appendix to the second edition, have been omitted, in order to conform to the requirement of the resolution of the Synod in regard to expense, the more so since the history of the Moravian Church from the commencement is now accessible to English readers.

J. Taylor Hamilton.

Bethlehem, Pa., August 1, 1901.

This third edition of the Moravian Manual has been examined and approved by the Provincial Elders' Conference of the American Moravian Church, North.

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CHAPTER I.

HISTORY OF THE MORAVIAN CHURCH.

INTRODUCTION.

The Church of which this volume treats is known by various names: *The United Brethren, The Moravian Church, The Unitas Fratrum.* The last is the original name, and denotes all its Provinces and Missions as one confederated body, in whatever parts of the world they may be. A brief appellation, of the same import, is *The Unity.* The name Moravian is derived from the country of Moravia, where the Church formerly had some of its principal seats, and whence those refugees came, by whom it was resuscitated in Saxony.

In the year 1800 the followers of William Otterbein, a minister of the German Reformed Church, who came to America in 1752, but soon after left its communion, constituted themselves into a church which assumed the name of "United Brethren in Christ." This church is often confounded with the Moravian Church. The two are distinct and separate in every respect.

There are three eras in the history of the Moravian Church. The first comprises the period of the "Ancient Church," from the year 1457 to 1656; the second that of the "Hidden Seed," when the Church was in dispersion from the year 1656 to 1722; and the third that of the "Renewed Church," from the year 1722 to the present time. A brief sketch of the origin, progress, decline and renewal of the Church is herewith presented.

More complete histories of an older date, are the following: *Cranz's Ancient and Modern History of the Brethren,*

translated from the German by La Trobe, London, 1780; *Ratio Disciplinae Unitatis Fratrum*, Barby, 1789; *Gedenktage der alten Brüderkirche*, Gnadau, 1821; *Bishop Holmes' History of the Brethren*, 2 vols., London, 1830; and *Bost's History of the Bohemian and Moravian Brethren*, published by the Religious Tract Society, London, 1848. *Plitt's Geschichte der Brüder Unität alter und neuer Zeit* is a learned and voluminous work, but remains in manuscript.

In the year 1842, thirteen volumes of original manuscripts, relating to the Ancient Brethren's Church, were discovered at Lissa, in Prussian Poland. These are now in the archives of Herrnhut, in Saxony, and known as the "Lissa Folios." They have thrown a new light upon the early history of the Brethren. Two eminent Bohemian historians have examined these records, and pronounce them invaluable, both as regards the history of the Church, and the general history of Bohemia and Moravia. The one is *Palacky*, author of the most complete history of Bohemia that has been written, *Geschichte von Böhmen*, in 10 vols., Prague, 1844-1866; the other *Gindely*, whose work, *Geschichte der Böhmischen Brüder*, 2 vols., Prague, 1857 and 1858, together with the supplemental volume, entitled *Quellen zur Geschichte der Böhmischen Brüder*, Vienna, 1859, forms by far the most critical and exhaustive history of the Ancient Church in print, although its weight as an authority is not a little diminished by its gross Romish bias.

In the Church itself, based upon the new sources, have appeared: *Kurze Darstellung der Geschichte der alten Böhmisch-Mährischen Brüderkirche*, Rothenburg, 1852, by Henry Reichel, of Herrnhut; *Zusätze und Berichtigungen zu Plitt's Denkwürdigkeiten der alten Brüdergeschichte*, 1844 and 1845, MS., by the same; *Verbeek's kurzgefasste Geschichte der alten und neuen Brüder Unität*, Gnadau, 1857; *Life of John Amos Comenius*, by Daniel Benham, London, 1858; *Notes on the Origin and Episcopate of the Bohemian Brethren*, by the same, London, 1867; *The Moravian Episcopate*, by Edmund de Schweinitz, Bethlehem, 1865; *Geschichte der alten Brüder-*

kirche, 2 vols., by Bishop Cröger, Gnadau, 1865 and 1866; *Church Constitution of the Bohemian and Moravian Brethren, with Notes and Introduction*, by Bishop Seifferth, London, 1866; *The History of the Unitas Fratrum*, during the fifteenth, sixteenth and seventeenth centuries, by Bishop Edmund de Schweinitz, S. T. D., Bethlehem, 1884.

Brief histories of the Moravian Church from its first organization to the present time are *Die Brüdergemeine*, 2 vols., by Guido Burkhardt, Gnadau, 1893 and 1897, and *A Short History of the Moravian Church*, by J. E. Hutton, London, 1895.

Histories of the Renewed Church exclusively are: Bishop Cröger's *Geschichte der erneuerten Brüderkirche*, 3 vols., Gnadau, 1854; *Memorial Days of the Renewed Brethren's Church*, Ashton-under-Lyne, 1822, reprinted London, 1895; Verbeek's *Leben und Charakter des Grafen von Zinzendorf*, Gnadau, 1845, embracing a history of the Church to the death of Zinzendorf; Schrautenbach's *Graf von Zinzendorf und die Brüdergemeine seiner Zeit*, Gnadau, 1851, which is not a popular work, but sets forth what may be called the philosophy of the early ecclesiastical system of the church; and *A History of the Moravian Church, during the Eighteenth and Nineteenth Centuries*, by J. Taylor Hamilton, Bethlehem, 1900.

The extensive foreign missions of the Church have been described in numerous monographs and in *Moravian Missions*, twelve lectures by Augustus C. Thompson, D. D., New York, 1884; in *Die Missionsfelder der erneuerten Brüderkirche*, by A. Schultze, D. D., Lh. D., Bethlehem, 1890, and in *A History of Moravian Missions*, by J. Taylor Hamilton, Bethlehem, 1901.

SECTION I.—THE ANCIENT CHURCH.

FROM 1467 TO 1656.

Bohemia and Moravia, once independent states, now Provinces of the Austrian Empire, and dominated by Roman Catholicism, were the original seats of the Unitas

Fratrum. About the middle of the ninth century, the Czechian Slavonians, who at that time occupied these lands, were converted to Christianity, partly through the efforts of the Roman Catholic, but chiefly through the labors of the Greek Church. At the request of Prince Ratislaw, himself a Christian, the Emperor Michael, in the year 863, sent from Constantinople two brothers, named Cyril and Methodius, learned and zealous men of God, in order to preach the gospel to the people in Moravia. They became the apostles of the Bohemians and Moravians. In the year 871, the Prince of Bohemia, Boriwoj, and his wife, Ludmila, being on a visit to the Moravian court, embraced Christianity, and were baptized. This led to the conversion of the Bohemian nation. Cyril and Methodius, with the Bible in their hands, which the former had translated into the Slavonian tongue, established many churches in the two countries, everywhere introducing a Slavonian ritual. Thus was laid the foundation for that national church-feeling, and those liberal principles, which distinguished the Bohemians and Moravians overagainst the pretensions of the Romish Hierarchy. The spirit of what was afterward Protestantism manifested itself among them, and prepared the way for the Reformers before the Reformation. That the popes of Rome did not remain uninterested observers of these developments, may well be supposed. Every influence they could exert was used to bring the Bohemian and Moravian Church under their supremacy; and, at last, in the year 1080, the zealotry of Gregory VII. was crowned with success. Bohemia and Moravia became subject to his see. The hearts of the people, however, still clung to the customs of their fathers. They were ready, at any time, to welcome a reformer; and, in the course of the next centuries, especially in the second half of the fourteenth, men arose among them who loved the truth, and approved themselves as heralds of its great champion, through whom those principles were promulgated which led to the establishment of the Brethren's Church.

On the 6th of July, 1369, John Hus was born, at the village of Husinec, in the southern part of Bohemia. He was the forerunner of the Brethren. Soon after having finished his studies at the University of Prague, he reëntered the institution as a teacher; and, five years later, was appointed professor of philosophy. Then God sent his Spirit, and Hus was converted. To understand the Scriptures now became the great purpose of his life, and he was determined not to be satisfied with systems of human philosophy. The writings of Wyclif, which had found their way to Bohemia, and which he diligently studied, deepened these resolutions. In the year 1402, Hus was appointed to the Bethlehem Church at Prague, built and endowed for the express purpose of giving to the people a house of worship in which the gospel should be preached in the Bohemian and German languages. With great power and eloquence, he began to attack the moral corruption prevailing among all classes, particularly the clergy. The indulgences, sold in 1412 by command of Pope John in order to procure money for the war with the King of Naples, excited his deepest indignation; and he lifted up his voice in protest until all Prague was moved, and the papal bull granting them was publicly burnt by the professors and students of the University. In consequence of this act, Hus was excommunicated, and religious services were forbidden, as long as he should remain in the city.

Leaving Prague, he retired to the castle of Kozihradek, near Austi, where he wrote some of his most important works. Subsequently he took up his abode in the castle of Krakowec, near Rakonitz, whence he went out to the neighboring villages and towns to preach the gospel. This was the seed-time of evangelical truth in Bohemia. The harvest came in its season. In the year 1414, a general church council assembled at Constance. Hus was cited before this body. He obeyed the summons, relying on the safe-conduct granted him by the Emperor. But, soon

after his arrival, he was treacherously imprisoned, and refusing to recant unless his doctrines should be refuted from the Holy Scriptures, which the priests could not do, he was burnt alive as a heretic, on the 6th of July, 1415, his forty-seventh birthday, and his ashes were cast into the Rhine. He met death with the courage of the early martyrs. In the following year, his intimate friend and coadjutor, Jerome of Prague, a layman, shared the same fate. The consequences of these acts of violence on the part of Rome, were fearful. Bohemia was filled with indignation. A powerful party of nationalists flew to arms, and a most sanguinary contest ensued, known in history as the Hussite War. In its course the principles and practice of Hus were forgotten by many of those who claimed to be his followers. They contended for political ends, besides those of religion, and were divided among themselves. Gradually two parties arose: the *Calixtines*, whose chief purpose was the restoration to the laity of the cup in the Lord's Supper (hence their name from *calix*, a cup), and the *Taborites*, who demanded a general reformation of the Church. The latter derived their name from their camp, called Mount Tabor, pitched on the same estate which had given Hus a refuge, when banished from the capital. It grew into a town, that still stands, on the Luschnits, an affluent of the Moldau, forty-nine miles S. E. of Prague. The Taborites were the more enlightened of the two parties, and many who entertained their views disapproved of the resort to arms. In the year 1431, the Council of Basle granted certain concessions to the Bohemians, known as the "Compacts of Basle." These were accepted by the Calixtines, but rejected by the Taborites. In consequence a civil war broke out between the two factions, and resulted in the total overthrow of the latter. The Calixtines now constituted the national church of Bohemia.

At its head stood Rokyzan, an eminent ecclesiastic, but not steadfast in the faith, wavering between his love for the truth and honor among men. This Church soon became

almost as corrupt as the Roman Catholic, while the numerous sects which arose about that time were distinguished for extravagant fanaticism rather than for sound doctrine or principles of true piety. To human eyes a reformation of the Church and a revival of pure and undefiled religion seemed farther off than ever. But God's time was come.

Amidst the degeneracy of the times, and the extravagances of the sects, there had gathered at Prague, as members of the Thein Church, in which Rokycana preached, a little band of awakened Calixtines, who earnestly sought the Truth, and endeavored to live as "the children of light;" moreover in various parts of the country many entertained similar aspirations, and distinguished themselves by the same godly practice. This was the case, in particular, among the more enlightened of the Taborites. From the ranks of these men God chose for himself the founders of the Church of the Brethren.

About the year 1450, Rokycana, induced partly by his better convictions, but chiefly by his disappointment in not securing from the Pope his consecration as Archbishop of Prague, began to inveigh against the corruptions of the Church, and to exhort the people to return to the principles of Hus. This gave new life to the men of God in Prague. They sought counsel of their eloquent teacher, and fellowship one with another, and opened correspondence with those of like mind in various parts of Bohemia.

Rokycana directed their attention to the works of Peter Chelcicky, an earnest layman and a forcible writer, who had retired from the conflicts of the Hussite War to an obscure retreat, whence he protested with all the sternness of a Puritan against the corruptions of the age. His views made so deep an impression upon them that they could not wait for a future, but wished to begin an immediate reformation. To this end they besought Rokycana to put himself at their head, promising to follow him wherever he might lead. But he was not willing to undertake the risk. On the contrary, foreseeing the near triumph

of the Calixtine Church, he found the appeals of his friends inconvenient, and tried to induce them to scatter to various parishes, in charge of enlightened priests. This, however, did not satisfy them. Convinced that a reformation, at this time, was not possible, if the Archbishop withheld his aid, they determined to seek a retreat where they could live together in undisturbed communion.

About eighty miles from Prague, in the Circuit of Königgrätz and under the shadow of the Giant Mountains, they found such an asylum. It was an estate called Lititz, belonging to Podiebrad, with but a sparse population, and still suffering from the ravages of the Hussite War. Its chief point was an ancient castle, on the Adler, the ruins of which remain to the present day, amongst the rest a gate bearing the inscription: "*A. D. regnante Geo. Podiebrado* 1468." To the east of the castle lay the town of Senftenberg, and to the north the village of Kunwald. The inhabitants of the barony were opposed to the principles of Romanism, and Michael Bradacius, the priest of Senftenberg, rejected many of its ceremonies, and longed for a revival of pure and undefiled religion.

To this estate the awakened members of the Thein Church retired, in 1456, by permission of the Regent, Podiebrad, who hoped to improve its material condition through their industry. Others of like mind joined them from different parts of the country. Kunwald became the center of the colony, and Bradacius its spiritual head. Its most eminent leader among the laity was Gregory, a nephew of the Rokycana, a man of strong faith, sound judgment, and holy living. The object which these men had in view was not to found a church, but to carry out, on the basis of the Articles of Prague and the Compactata of Basle, the reformation begun by Hus, confining their work, however, to their own circle, and forming a society within the National Church, pledged to accept the Bible as the only norm of faith and practice, and to maintain a Scriptural discipline. To this end in 1457 they drew up and

adopted a formal declaration of principles, which were committed to the keeping and administration of twenty-eight Elders, some of whom lived on the Barony of Lititz, others in various parts of Bohemia. The association took the name of the "Brethren and Sisters of the Law of Christ." But as this title induced the belief, among the ignorant peasantry, that the Society was a new monastic order, it was soon changed into "the Brethren," and, subsequently, into "the Unity of the Brethren" (*Unitas Fratrum*).

The Brethren now lived in their retreat for some years undisturbed by the factions that rent the country, and separate from the follies of the times. They grew in numbers and in grace. In 1461, however, a persecution broke out, owing, in part, to the complaints of the neighboring parish priests, and, in part, to the fears of Podiebrad that he had unwittingly given the Taborites an opportunity to regain their strength as a political party. This was the first of a long series of oppressions from which the Brethren suffered. They would have been crushed, had it not come to a sudden end by reason of the crusade against the king and the Calixtines, undertaken at the instigation of the Pope. In the complications that followed, the Brethren at Kunwald were overlooked.

True to their aim, they now proceeded to place their organization upon a more solid basis, both in doctrine and practice. In 1464, a general convocation was called to meet under the open canopy of heaven among the mountains of the Barony of Reichenau. This Synod, as it is generally denominated, agreed upon a body of principles that have been preserved in the Lissa Folios, and constitute the oldest doctrinal record of the Brethren.* It was delivered "to the Elders," as its superscription says, three men having been chosen, from the twenty-eight Elders appointed in 1457, to assume the more particular govern-

* Benham gives an English translation of it in his "Notes on the Origin and Episcopate of the Brethren," pages 38-44.

ment of the Society, namely, Gregory, Procop, and John Klenova.

Another subject which engaged the serious attention of the Synod was the propriety of totally separating from the National Church, and of instituting an independent ministry. The increasing corruptness of the Calixtine Establishment, the impossibility of obtaining a sufficiency of regular pastors by secession from the same, and the advice given the Brethren by several enlightened friends, and, particularly by Lupac, the suffragan of Rokycana, were the reasons that led them to consider this important step. In all their deliberations, however, they were careful to ascertain the will of God, making the subject one of frequent and particular prayer. At last, in the fervency of their faith, they determined to leave the decision altogether to Him; and, either at this Synod, or at a subsequent one, they used the lot, which settled the question in the affirmative.

In 1467, the Brethren met once more on the Barony of Reichenau, at Lhota, in order to elect the first ministers of the Church. But as they did not know whether this was the time appointed by the Lord, they again had recourse to the lot. Nine candidates were chosen, and twelve lots prepared, of which three were inscribed with the word *Jest*, and the remainder left blank. These were put in a vase, and, after prayer, were drawn out singly by a lad, the possibility subsisting that all would receive blanks. In that case the Synod would have looked upon the result as an intimation from God to postpone the establishing of an independent ministry to some future time. Upon opening the lots, however, the three marked *Jest* were found in the hands of Matthias of Kunwald, Thomas of Prelouc, and Elias of Chrenovic, who were at once accepted, with great joy, as the future ministers of the Brethren.

But now arose another serious question. Who should ordain them? The Synod was of opinion that in the times of the Apostles there had been no difference between a

bishop and a priest or presbyter, and that therefore the priests then present might proceed to set them apart for the ministry; that, however, in a very early period a distinction had been made, had been kept up by the Church ever since, and must not now be relinquished; and, finally, that the ordination of their pastors ought to be such as the Calixtines and Roman Catholics would be compelled to acknowledge. Hence the introduction of the episcopacy was decreed.

There lived at that time a colony of Waldenses on the Moravian frontier. Their development was not, in all respects, like that of their brethren in the valleys of Piedmont. They were on such friendly terms with the Calixtines, that, amidst the convulsions of the Hussite War, which brought about fellowships that would have been impossible under ordinary circumstances, they renewed their ministry, when it was in danger of dying out, through the agency of the national Establishment. Upon its recommendation, two Waldenses, Frederick Nemez and John Wlach, were ordained priests on the 14th of September, 1433, in the Slavonian Convent of Prague, by Bishop Nicholas (Philibert), a Legate of the Council of Basle. In the summer of the following year, these two priests were sent to Basle, where the Council was at open variance with the Pope, and in a full convocation of clergy were consecrated bishops by bishops of the Roman Catholic Church. This colony of Waldenses, therefore, had a valid succession.

To them the Synod of Lhota sent a deputation of three priests, Michael Bradacius, and two others, whose names have not been preserved, with instructions to lay before them an account of the founding of the Brethren's Church, and to ask for episcopal consecration. The deputies were fraternally welcomed, and found two Waldensian bishops surviving, Stephen, and another whose name is unknown. At their hands they received the episcopacy, with power to transmit it to the Brethren. Returning to Lititz,

another Synod was convened, at which they set apart for the work of the ministry, by the laying on of hands, the three candidates previously appointed, consecrating Matthias a bishop, and ordaining Thomas and Elias priests. Thereupon a new form of church government was instituted. It consisted of an Ecclesiastical Council of ten Elders, some of whom were presbyters, and others laymen, at the head of whom stood the four bishops, and at their head again Bishop Michael, who was the primate. This form of episcopal government, with some modifications, remained until the end of the Ancient Church.*

Thus, after ten years of gradual development, the Church of the Brethren attained complete organization. In 1457, the foundation was laid, even that of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in 1467, the top-stone was put upon the building, in accordance with the directions given to the Brethren by the Lord himself. John Hus, the Reformer of the fifteenth century, began the work; Rokycana, the Calixtine bishop, without meaning to do so, furthered it; Peter Chelcicky, by his writings, gave it a more positive aim; Gregory, the patriarch of the Brethren, carried it out; and the Waldenses of Austria seem to have been preserved, as a distinct organization, that they might complete it, having done which, this colony of them passed away.

In the years which followed these events, the Brethren, in spite of the persecutions to which they were subjected, increased numerically, and grew spiritually unto an holy temple in the Lord. Their strength lay in their discipline; their aim was holy living. The danger which threatened them of falling into anti-scriptural asceticism was averted, mainly, through the exertions of Bishop Luke of Prague, one of the most distinguished divines whom God raised

* In the course of time the Council consisted exclusively of Bishops and Assistant Bishops

† Soon after transferring the succession to the Brethren, Bishop Stephen suffered martyrdom, as a heretic, at Vienna.

up among them. They had more than four hundred churches in Bohemia and Moravia, with a membership of at least one hundred and fifty thousand souls; were zealously engaged in preaching the Gospel, and used the press, with great diligence, for the furtherance of evangelical truth; published a Bohemian version of the Bible, a Catechism, a Hymn Book, nine successive Confessions of Faith, besides many other theological works. Their principal seats were Jungbunzlau and Leitomischl, in Bohemia, where they owned printing presses, and Perau, in Moravia.

From all this it appears that the work, which began sixty years before Luther nailed his theses to the door of the Cathedral at Wittenberg, had assumed an importance, when he was yet unknown, which will ever award to the Brethren the title of the *Reformers before the Reformation.* As such, Luther himself acknowledged them, after he had become acquainted with their principles. And although there were points, especially in reference to the discipline, upon which he and the Brethren could not agree, the relation between them, with some interruptions, was a friendly one. The Brethren sent several deputations to him; and he published their Confession of Faith, with a preface of his own, at Wittenberg. Still more cordial was the connection between them and some of the other Reformers of the sixteenth century, especially Bucer and Calvin. That they were benefited by their intercourse with these leaders of the general Reformation, in a doctrinal point of view, admits of no doubt. But the latter, on their part, learnt an important lesson from the discipline of the Unitas, as Bucer, in particular, joyfully acknowledged.

Soon after Luther's death the Smalcaldic War broke out, between the Catholics and Protestants. The Bohemians having refused to take part in it, Ferdinand, a brother of the Emperor, Charles V., came to Prague to wreak his vengeance upon the people; and as policy forbade him to molest the Calixtines, he began to persecute the Brethren. In 1548, a decree was promulgated, commanding all per-

sons living on royal estates to join either the Calixtine or Romish Church, or to leave the country within forty-two days. A large number of the members of the Brethren's Church emigrated, in consequence, and took their way to Prussia. Meanwhile the Brethren extended their operations to Poland. George Israel, the patriarch of the Unitas Fratrum in that country, labored with great success, so that, in less than six years, about forty churches were established among a people which had almost exclusively been Roman Catholic. These churches were strengthened afterward, by the arrival of the Brethren from Prussia, whence persecutions, on the part of bigoted Lutherans, had driven them. In this way, the Unitas Fratrum extended more and more, and gradually came to consist of three confederated provinces—the Bohemian, Moravian and Polish. These provinces had bishops and synods of their own, but remained closely united as one Church, and together held general synods. The first synod of this kind took place in 1557, at Slezan, in Moravia. Seven years later, the Brethren, in Bohemia and Moravia, equally with the other Protestants of these countries, enjoyed the favor of the liberal monarch, Maximilian II., who ascended the throne at that time. In connection with the Lutherans and Reformed they formed an Evangelical Church Union, whose influence gave them rest and peace. Hence their cause now prospered exceedingly. They numbered many of the noblest and most influential families of Bohemia and Moravia among their members; they established theological seminaries and developed their ecclesiastical resources in other particulars, publishing amongst the rest, the celebrated Bohemian Bible of Kralitz, translated from the original, after a labor of fifteen years, and printed, 1579-1593, in six folio volumes. In the year 1609, the Emperor Rudolph II. was constrained to establish permanently the liberties which the evangelical party had enjoyed under Maximilian, by the promulgation of his Bohemian Charter.

The Unitas Fratrum became a legally acknowledged church of the land; held as its own the Bethlehem Chapel at Prague, where Hus, its forerunner, had proclaimed the gospel; and had a bishop associated with the administrator of the Evangelical Consistory. But from this pinnacle of outward prosperity, in the inscrutable providence of God, it was to fall into the depths of adversity, in common with the other Protestant churches of the country.

Rudolph was succeeded by Matthias; and in the event of his death, Ferdinand of Tyrol, the personification of Romish bigotry, would become monarch. Determined to set him aside, the evangelical party, in 1619, when Matthias died, elected as king Frederick of the Palatinate, a Protestant prince. But Ferdinand overthrew his power the very next year. Having done this, he made the great purpose of his life the total and permanent extinction of evangelical truth in Bohemia and Moravia. By his directions a Counter-reformation was undertaken, of which Jesuits and Capuchins were the heralds, and imperial dragoons the champions. It began in 1621, at Prague, with the execution of twenty-seven noblemen, several of whom were members of the Brethren's Church. The fundamental principle of this Counter-reformation was: "Abjure evangelical faith, or leave the country." More than thirty thousand families emigrated. The sanctuaries of the Brethren, Lutherans, and Reformed were closed; their congregations scattered, and, as sheep without a shepherd, wandered from place to place; the evangelical party in Moravia and Bohemia ceased to exist. And ever since that time they have remained among the darkest of Romish lands. When the year 1627 dawned, the Moravian-Bohemian branch of the Unitas Fratrum was no more. The Polish branch continued for a period longer. But being deprived of the strength of the main stem, it was gradually grafted upon the Reformed Church of Poland, practically uniting with it after the destruction of Lissa, the Polish center of the Brethren's Church, in 1656. This

union was the more easy because the Brethren had always been actuated by a sincere spirit of union in their intercourse with other evangelical Christians, and, as early as 1570, had succeeded in effecting a visible manifestation of this spirit—a kind of "Evangelical Alliance"—at the celebrated Synod of Sendomir, in Poland, a convention composed of representatives of the Unitas Fratrum, of the Lutheran, and the Reformed Churches, which unitedly issued the *Consensus Sendomiriensis*.

The enemies of the venerable Unitas, founded a century and three-quarters of a century before, had now, to all appearances, accomplished a final triumph. In reality, however, the victory was but a temporary one. The Church was cast down, not destroyed. A Hidden Seed remained.

SECTION II.—THE HIDDEN SEED.

FROM 1656 TO 1722.

The history of the Hidden Seed, from which the Renewed Moravian Brethren's Church has sprung, is a glorious fulfilment of our Lord's prediction, that against His church the gates of hell shall not prevail. It sets forth the faith and hopes of a man of God, who has been well called the Jeremiah of the Ancient, and the John the Baptist of the Renewed Church, and what he did, in the strength of that faith and by the elevating power of those hopes; and it brings to our notice the traditions and principles preserved among the descendants of the Brethren, who although in spiritual bondage, like the Jews at Babylon, could not forget their Jerusalem.

John Amos Comenius (born March 28th, 1592, in Moravia, was the providential instrument to prepare for the renewal of the Church. The seed which fell from the tree planted by Gregory and his coadjutors in the middle of the fifteenth century, nurtured and pruned by Luke

of Prague and his brother bishops in the beginning of the sixteenth, and then cut down by the ruthless hand of persecution, in the second quarter of the seventeenth, he fostered with great care, and watered with many tears, until, in the providence of God, Zinzendorf in the eighteenth century replanted it in a new soil, where it took root, and has now grown up a second tree, whose branches extend to the far parts of the earth.

Comenius, after having studied at Herborn and at Heidelberg, was appointed, in 1616, Rector of the Brethren's school and pastor of the church at Prerau. Two years later he filled the same offices at Fulneck, until this place was destroyed by Spanish soldiers. In the year 1627, in company with a number of his brethren, he proceeded to Lissa, in Poland. On their way thither, having reached the summit of the mountain-ridge which separates Silesia and Bohemia, they fell upon their knees, and Comenius prayed most fervently that God would not take his Word entirely away from Bohemia and Moravia, but preserve unto himself a seed in these countries. From that day a prophetical anticipation of the renewal of the Brethren's Church filled his mind. In 1632, a Synod, composed of fugitive ministers and members of the Moravian-Bohemian branch, together with ministers and representatives of the Polish province, of the Unity, was held at Lissa, on which occasion Comenius was consecrated bishop. The hopes of the Brethren at this time ran high, that the Protestant arms would prove victorious in the Thirty Years' War, and that the restoration of the Church would soon be accomplished. In this expectation, however, they were mistaken. The peace of Westphalia was concluded in 1648, but left Bohemia and Moravia in the power of Rome; and the fruits of the Reformation before the Reformation commenced by Hus, in so far as these countries were concerned, were effectually and permanently destroyed. And yet the prayer of Comenius did not remain unfulfilled. There was a seed of righteousness hidden in his native

land, which should become manifest in God's own time, but in a manner different from what he anticipated. Meanwhile he had been visiting various parts of Germany, Sweden, and England, in the interests of the cause of education, which engaged his warmest sympathy. He returned to Lissa, in 1648. Eight years afterward, when the town was destroyed by the Poles, the Brethren, who had made it their place of refuge, were scattered through different countries. Comenius, after a short abode at Frankfort on the Oder, proceeded to Amsterdam, and remained there for the rest of his life, engaged in literary labors. His writings were very numerous, and some of them celebrated in their day; for instance, *Janua Linguarum Reserata* (published in 1631), which was translated into twelve European and several Asiatic languages. In 1671, this venerable servant of the Most High ended his eventful career in the seventy-ninth year of his age, hoping still for the restoration of the Unitas Fratrum.

For this he had never ceased to work in all the countries which he had visited, and, especially, during his long exile in Holland.

The most important and abiding results of these labors may be summed up as follows: First, he republished the discipline and church-order of the Brethren, adding a history of the Church and reflections of his own,—the whole work bearing the title, *Ratio Disciplinae Ordinisque Ecclesiastici in Unitate Fratrum Bohemorum*,—and dedicated it to the Church of England, to which he commended the Unity of the Brethren in the event of its renewal. Second, he published a Catechism, containing the doctrines of the Church, and dedicated it "To all the godly sheep of Christ, dispersed here and there, especially to those at Fulneck, Gersdorf, Gedersdorf, Klöben, Klandorf, Stechwalde, Seitendorf, and Zauchtenthal," villages of Moravia, where many Brethren still dwelt, and from each of which, in the next century, emigrants came to Herrnhut. And, finally he cared for the preservation of the episcopate, and, in the

year 1662, took measures for the consecration of two new bishops, in hope against hope. These were Nicholas Gertich, court-chaplain of the Duke of Liegnitz, and Peter Jablonski, pastor of a church at Danzig. Through them the succession was carefully preserved until the year 1735, when it was transferred to the Brethren at Herrnhut.

The history of the Hidden Seed is soon told. The Counter-reformation in Bohemia and Moravia, under Ferdinand II., was at an end, the Brethren's Church apparently extinct, and these countries lay in abject submission at the feet of Rome; but, in the very nature of the case, many families had been forced into a mere outward conformity with the Romish worship, without yielding the convictions of their hearts. They were true to the doctrines of their fathers; they concealed their bibles, hymn-books, and other evangelical writings; strengthened their faith by these means, and secretly met for mutual edification, as the founders of the Church had done two centuries before. Occasionally, they were visited by exiled pastors, who administered the Lord's Supper; at other times, they went on journeys to Protestant countries, and received the sacrament there. All this was done with the utmost secrecy; for if any were detected they suffered severe punishments. Such a state of affairs continued until the close of the seventeenth century, when a new generation had grown up, and the light of evangelical truth became obscured among the descendants of the Brethren. Nevertheless, the traditions and principles of former days remained in single families, especially in Moravia, and the Unitas Fratrum was never entirely forgotten.*

* When on May 30, 1781, Joseph II. annulled the Patent of Ferdinand II. in reference to religion, and on October 13 of the same year issued an Edict of Toleration, granting religious liberty under certain conditions, one hundred and fifty thousand Bohemians and Moravians came forward anxious to profess themselves members of the Brethren's Unity. Then a special decree excluded them from the benefits of the Edict.

There were, in particular, individual men of God, who kept up the connection between the present and the past, and looked with longing eyes into the future. Among these, Martin Schneider, of Zauchtenthal, and after him, his grandson, Samuel Schneider, deserve to be mentioned, both of whom were preachers of righteousness in their families and among their neighbors, exhorting to repentance, and encouraging the hope of a resuscitation of the Church of the Brethren. Not less distinguished was George Jaeschke, of Sehlen. Born 1624, in the midst of the oppressions of the Counter-reformation, trained with pious solicitude, and taught to love the principles of evangelical truth, he lived for more than four-score years, from the beginning almost to the end of the period of the Hidden Seed, doing what he could to perpetuate the memory of the fathers, and keep alive their faith. He had five grandsons, of the family of the Neissers, and a young son, Michael by name, born to him in his extreme old age. In 1707, feeling his departure to be at hand, he called his son and grandsons around his bed, laid upon them his blessing, commended Michael to the particular care of the latter, and then, full of faith, which seemed to catch something of the spirit of prophecy as he drew near the land of sight, declared it to be his firm conviction that the time for a renewal of the Brethren's Church was close at hand, exhorting them not to hesitate to make any sacrifices in view of this event, even if it should be to forsake their homes and native land. But, however bright the anticipations of this patriarch, they seemed destined not to be fulfilled. When he was no more, and when the Schneiders and other fathers were gone, the meetings for edification were gradually given up, or restricted to family worship. The reading of evangelical books, the singing of hymns, and other similar exercises, were, indeed, continued by their descendants, but merely as meritorious works, in which, together with the rejection of Romish superstitions, they sought the essence of evangelical piety, instead

of cultivating repentance, faith, and holiness. Humanly speaking, therefore, the Hidden Seed seemed on the point of perishing forever, and the prospect of a resuscitation of the Unitas Fratrum farther off than at any previous period. But this was God's time. Fifteen years after the aged Jaeschke had been gathered to his fathers, his dying anticipations, and the prayer of Comenius uttered on the mountain-top, began to be fulfilled. The days came for the replanting of the Hidden Seed.

SECTION III.—THE RENEWED CHURCH.

FROM 1722 TO 1901.

The renewal of the Church was not a work of man, but of God. No well-devised plan, no fixed purpose, except to glorify His name, actuated the agents whom He employed. They were led by a way they knew not, step by step, as the founders of the Ancient Unitas had been, until the work was accomplished, and the old principles, rejuvenated by the infusion of new life from the Evangelical Church of Germany, pulsated through a new body, and were felt in distant countries, and among heathen peoples.

In the second half of the seventeenth century, God called a man to the service of the Evangelical Church of that country, who built with great zeal upon the foundation laid by the Reformers, and accomplished a work which they did not live long enough to perform. This was Philip Jacob Spener, born in 1635, died in 1705. He recognized the importance of promoting spirituality among Christians, and directed all his efforts to this end; upholding, in particular, the idea of what he called *ecclesiolae in ecclesia*—little churches within the church—societies of converted Christians having for their aim the furtherance of personal piety, and the purifying and sanctifying of the whole Church. In the beginning of the eighteenth cen-

tury, there lived at Hennersdorf, an estate of Upper Lusatia, in Saxony, a learned and godly woman, the Baroness von Gersdorf, who had adopted this idea of Spener, and carried it out in her own immediate circle. On the 26th of May, 1700, her daughter, married to a Count von Zinzendorf, gave birth to a son, named Nicholas Louis. His father, who filled a high office at the Saxon court, died soon after, and his education was committed to the care of his grandmother, who took him to her estate, and procured for him a pious and worthy tutor. Under these influences, Zinzendorf grew up, and, from his earliest infancy, learned to love the Lord with his whole heart. During his school years he covenanted with a number of his companions to devote their means and talents to the spread of the gospel, and he purchased the estate of Berthelsdorf, on attaining to his majority, in order to make it the center from which to extend such operations on his own part. In what particular manner these operations should be carried on, he as yet knew not. In the year 1722, Andrew Rothe, a devoted young clergyman, was called by him to become the parish minister of this estate. A few months later, the Count married Erdmuth Dorothea, Countess von Reuss, a true handmaid of Jesus, who was ready to second her husband in all his efforts for the furtherance of the kingdom of God. At that time, there resided at Görlitz, about half a day's journey from Berthelsdorf, a faithful pastor, Schaeffer, by name, united with Zinzendorf in the closest bonds of friendship, and sharing his desire to promote the cause of the Lord; and an humble mechanic, Christian David, a native of Moravia, once a bigoted Romanist, now, after many outward trials and inward agonies, brought to a full knowledge of the truth as it is in Jesus, mainly through Schaeffer's instrumentality.

These were the agents by whom God was about to renew the days of the Brethren; and such the preparations which had been going on for the resuscitation of their Church.

Christian David had "faith which worketh by love." Himself rejoicing in the Lord, he longed to make others the partakers of his joy. In the years from 1717 to 1722, he undertook several journeys to Moravia, seeking out the former seats of the Brethren, and preaching Christ Jesus and Him Crucified. An awakening took place among those who were evangelically predisposed, and especially in the families descended from the Brethren. Some of these expressed a desire to seek a home elsewhere, that they might enjoy liberty of conscience. Christian David visited them several times, without finding for them such a home. But as often as he returned to Görlitz he spoke of their wishes. Schaeffer reported the case to Rothe, Rothe mentioned it to Zinzendorf, and Zinzendorf sent for Christian David. The result of the conversation between them was a promise to temporarily receive the awakened Moravians at Berthelsdorf. On Whit-Monday, 1722, Christian David unexpectedly appeared among his friends in Moravia, and brought them the message of the Count. Two of the grandsons of the patriarch Jaeschke, Jacob and Augustin Neisser, determined to emigrate forthwith. On Wednesday, the 27th day of May, at 10 oclock at night, accompanied by their wives and four children, together with a young girl, who was a relative of the family, and Michael Jaeschke, whom their grandfather had so earnestly commended to their care in the event of an emigration—ten souls in all—they left house and home for Christ's sake, and, led by Christian David, safely crossed the frontier. By way of Görlitz, where Schaeffer welcomed and encouraged them, they arrived at Berthelsdorf, on the eighth of June. Nine days later, this little company assembled in a wood of the estate, bordering on the high-road from Löbau to Zittau, in order to build a house. The spot was a dreary wilderness, but Christian David, full of faith, struck his axe into the first tree that was felled, exclaiming, "Here the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine

altars, O Lord of Hosts, my King and my God." (Ps. 84: 3.) Such was the beginning of Herrnhut, the mother-church of the Renewed Unitas Fratrum.

In the month of November, of the same year, the house was dedicated in a solemn manner, on which occasion Christian David declared it to be his conviction, that a city of God would there arise, whose light would shine far and wide. All these events took place under the direction of Heitz, Count Zinzendorf's steward, a man of faith and of God. The Count himself was absent, having accepted a post at the Saxon court, contrary to his own inclinations, but in obedience to the will of his family. In December, when on his way to Hennersdorf, with his young bride and his friend, Baron von Watteville, as the carriage passed the spot where Herrnhut now stands, he saw a new dwelling erected near the road. On inquiry, his servants informed him that it was the abode of the immigrants from Moravia. Alighting from the carriage, he entered the house. That was the first meeting between the Moravian Brethren and the man whom God had ordained to be the chief agent in the renewal of their Church.

At that time, however, the Count had no idea of such a thing. He had merely given shelter to a few homeless wanderers. His plan, without any reference to them, was to form on his estate an *ecclesiola in ecclesia*, of which he, Watteville, Rothe, and Schaeffer should be the leaders, and through this association to work for the spread of the Gospel. And this purpose he pursued for a time, paying but little attention to the immigrants. But his thoughts were not God's thoughts. The number of Brethren increased rapidly. Pious Germans were also attracted to Herrnhut, and in five years the colony numbered about three hundred souls.

Meanwhile the Adversary had not been idle. Dissensions broke out. The Moravians insisted on introducing the discipline of their fathers; those not from Moravia knew nothing of it. In points of doctrine, also, there was

much dispute. This state of affairs continued for two years. Then Zinzendorf, who had made the colony the subject of his daily prayers, came to its relief. Having obtained leave of absence from his duties at court, he visited Herrnhut, convened the leading men, and, with their assistance, drew up statutes, based upon the discipline of the Brethren, in so far as this was known. These statutes were adopted on May 12th, and the inhabitants pledged themselves to observe them. In this way, peace and harmony were restored. Soon after he found, in the library at Zittau, a copy of the *Ratio Disciplinae* of the Unitas Fratrum, published by Comenius in the event of the renewal of the Church, translated the work while on a journey, and brought it to Herrnhut, to the great joy of the Moravians, whose ancient discipline was now restored.

The events of the month of May were sealed by God himself, on the occasion of a general celebration of the Lord's Supper, in the parish-church of Berthelsdorf, where the Brethren of Herrnhut were baptized with the Holy Ghost, in a most abundant manner, and, amidst a general melting together of hearts, covenanted before the Lord to be and remain one in Him. This day (August 13th) was the spiritual birthday of the Church, and is commemorated as such.

The cause of the Brethren now prospered greatly, in the face of much opposition and persecution, and the will of the Lord, that the Ancient Unitas Fratrum should be renewed, became more and more manifest, in spite of Zinzendorf's reluctance to accept this idea, until the renewal was consummated by the transfer of the episcopate, which had been so wonderfully preserved, in hope against hope. In the year 1735, March 13th, David Nitschmann, a Moravian immigrant, was consecrated the first bishop of the Renewed Brethren's Church, by Daniel Jablonski and Christian Sitkovius, the surviving bishops of the ancient succession. The second bishop was Count Zinzendorf himself, who resigned his office at the Saxon court, and,

relinquishing all worldly honors, gave himself up to the ministry of the gospel, and the service of the Brethren. In the course of the next decades the Church was recognized by the Governments of Prussia and Saxony, and by the Parliament of Great Britain, which in 1749 acknowledged the validity of the episcopate. Concessions were afterward granted in all the countries of Europe, to which it spread.

In the course of time, the particular purposes for which God had brought about the renewal of the Church became more and more apparent. These were the work of foreign missions, and the preservation of the leaven of experimental faith and vital godliness during the era of rationalism on the Continent, through its Diaspora societies and its schools. But ten years after its founding, the first messengers to the heathen went forth from Herrnhut (1732), and since that period this has been the field to which the Brethren direct their chief attention and devote their best strength.

The home churches were gradually formed into three provinces, the Continental, British and American, corresponding to the Bohemian, Moravian and Polish of the Ancient Church. In these provinces, Zinzendorf's idea of a church within the church continued to prevail. To the realization of this all the peculiar arrangements and regulations of the "settlements" tended. Each "settlement" was not only a church, but a religious community, governed by laws having for their object a total separation from the sinful follies and carnal lusts of the world. This served to keep the Church numerically small, but also to foster the spirit of missionary zeal, which constrained the Brethren to go to the most degraded nations of the earth, and caused their congregations from among the heathen to multiply greatly. At the same time, the truth as it is in Jesus, the simple Gospel of a Crucified Saviour, was preserved in the midst of the settlements, and, as has well been observed by Dr. Hase, however little we

agree with some other of his views respecting the Brethren: "In the era of infidelity, the Christ of the fathers had a sanctuary at Herrnhut."

As long as Zinzendorf lived, the administration of the Church, in a great measure, devolved upon him. Two of his most distinguished assistants were his son-in-law, Baron John von Watteville, and Augustus Spangenberg, both bishops. The merits of the latter were particularly great, as the pioneer of the Church in America, and as a theologian. After Zinzendorf's death, which took place in 1760, a more positive ecclesiastical constitution was adopted. The Synods received the supreme power; and the executive administration of affairs was committed to an elective board of bishops and elders, which, in 1769, took the title of the "Unity's Elders' Conference." Subordinate boards were appointed for the superintendence of the American and British Provinces.

The exclusive system still continues in Germany in a modified form; but in America this polity was given up in 1856. In the following year, at a General Synod held at Herrnhut the constitution was remodeled, the new development being completed at the General Synod of 1899. The Moravian Church now consists of four Provinces—the German, the British, and the American, North and South, which are united as one body in regard to doctrine, ritual, discipline, the work of foreign missions, the Bohemian-Moravian Mission, a new enterprise begun in the ancient seats of the Unity in 1870, and the maintenance of the Home for Lepers near Jerusalem. Otherwise each Province is free to develop as God may show it the way.

SECTION IV.—THE CHURCH IN AMERICA.

FROM 1735 TO 1901.

To the foregoing sketch of Moravian history in general, we add a brief account of its origin and development in America.

Persecutions in the Old World induced the Brethren to look for asylums in the New. From the Trustees of Georgia Count Zinzendorf obtained a grant of five hundred acres of land, on the Ogeechee River, and Spangenberg another of fifty acres, forming part of the present site of Savannah. In the spring of 1735, the latter began a settlement, on his tract, with a number of Moravians. A second colony, led by Bishop David Nitschmann, reached Georgia in the following year (1736), and, on the 28th of February, the first Moravian church on the American Continent was organized, under the pastorship of Anthony Seifferth. He was ordained by Bishop Nitschmann, in the presence of John Wesley, who, together with his brother Charles, had come over in the same vessel with the Moravians.

True to their principles, they brought the Gospel to the Indians and the negro slaves. Among the latter a Mission was established, in 1739, at Purysburg, a small German settlement in South Carolina, about twenty miles from Savannah. It was here that the well-known Peter Böhler began his work in America.

But the war which broke out, in the same year, between England and Spain, interfered with the success of their work, and brought their colony in Georgia to a premature end. In order to avoid taking up arms, at that time contrary to the principles of the Church, they relinquished all their improvements, and emigrated to Pennsylvania, arriving at Philadelphia, April 20, 1740, with George Whitefield and in his sloop. A mere handful remained. Some had left Georgia the year before, and scattered; while Spangenberg and Nitschmann had both returned to Europe. This remnant, at the invitation of Whitefield, proceeded in May to the Forks of the Delaware, the present Northampton County, where he had purchased a domain of five thousand acres, embracing what is now Upper Nazareth Township, and began to build a large house destined to be a school for negro children. Ere long, however, doctrinal differ-

ences, fostered by the inhabitants of the Scotch-Irish settlements, produced an open rupture between the Moravians and Whitefield, who ordered them to leave his land forthwith.

In this extremity, Bishop Nitschmann came back from Europe, commissioned to begin a settlement in Pennsylvania. Ten miles to the south of Whitefield's domain, he purchased an extensive tract, on the Lehigh River. The first house was completed in March, 1741, and, on the 28th of September, he laid the corner-stone for a second, which was, at the same time, to be the church-edifice of the colony. At Christmas, on the occasion of the first visit of Count Zinzendorf, who had meanwhile come to America, this place received the name of Bethlehem. It was originally intended as a center for the Indian Mission. But other immigrants having arrived from Germany, a church-settlement was organized, June 25, 1742, strictly on the plan of those established by Zinzendorf in his native land, with all their appliances of exclusivism.

In 1743, Whitefield's domain was added to the Moravian land, by purchase, and became known as the "Barony of Nazareth," being nominally the property of Lady Zinzendorf. On this tract various small settlements were begun, all arranged in the style of exclusive towns. In addition to this, however, a very peculiar system came into vogue, which did not exist elsewhere among Moravians, except for a short time in North Carolina.

Being mostly poor, and the expenses of the emigration remaining unpaid, the Brethren united in a semi-communistic association of which Bethlehem formed the center. It was not a communism of goods, but of labor. It was not binding upon the settlers, but left to the free will of each one to choose or reject, while such as had property of their own retained the full and exclusive control of the same. All that the participants gave was their time and the work of their hands; in return, they received the necessaries of life and comforts of home. This system,

which was called "the Economy," and which was admirably adapted to their peculiar wants, prevailed for twenty years. While in force, it defrayed the expenses of the original emigration, gave the colony a sufficient daily support, and maintained the Mission among the Indians, as well as an extensive itinerancy among the white settlers in various parts of the country.

Both these works engaged the attention of the Brethren as soon as they had provided the most ordinary shelter for themselves. In pursuance of the latter, a part of the community was constituted into a body of "Pilgrims," whose duty it was to travel through the country, preaching Christ and the remission of sins. In doing this, however, they were to make no effort to extend the Moravian Church. Men were to be merely converted, not gathered within its communion. This was the radical error which the Brethren committed, in the very inception of their work in America. They failed to recognize the religious difference between it and Europe. The one was a land open to all Christians on an equal footing; the other had state-churches with their many trammels. In evangelizing America, therefore, new principles were necessary. A domestic mission, in order to be successful, must be equivalent to church-extension.

In essential harmony with the spirit that did not realize such truths, was an interesting attempt made, at this time, to unite the German religious denominations of Pennsylvania in a closer fellowship. Henry Antes, of Fredericks-town, a member of the Reformed Church, issued a circular toward the end of 1741, inviting German Christians of every name to a general meeting. It took place at Germantown, from the 1st to 3d of January, 1742, and a Union was formed, commonly known as the Pennsylvania Synod. This Synod met again, six times in succession, from the 13th to 15th of January, at Falkners-schwamm, in Berks County, from the 10th to 12th of February, at Oley, in Berks County, from the 10th to 12th of March,

at Germantown, as also from the 7th to 9th of April and from the 5th to 7th of May, and from the 2d to 4th of June, at Philadelphia. Besides Lutherans, Reformed and Moravians, there were in attendance, at first, representatives of numerous bodies, such as the Mennonites, Seventh Day Baptists, Inspired, Schwenkfelders, and others. After the fourth meeting, however, these mostly withdrew.

Zinzendorf was the life of these convocations, and after the first gathering, presided. A beautiful ideal filled his soul, namely to make of this Synod, what he denominated a "Congregation of God in the Spirit," that is, a grand association eventually covering the whole land and embracing all the German churches upon the basis of experimental religion and practical piety. With this end in view, the last meeting which he attended* issued a call to the Germans of the Colony, asking for their coöperation, and appointing quarterly sessions of the Synod. For the next six years the enterprise was maintained by the Moravians, whose itinerants labored wholly in its interests. At last in 1748, on the occasion of an official visit of Bishop John von Watteville, it was so clearly proven to be a failure, inasmuch as it widened, rather than healed, the breach between religionists, that it was relinquished, and the Union Synod changed into a Synod of the Moravian Church.

It became necessary for the Brethren to shape their course anew. They had begun a number of preaching-stations in seven of the original thirteen colonies in America. The converts gathered at these made application to be received into the Moravian fellowship, now that the project of a union was no longer to be upheld. Such a request could not be denied.

Two ways, therefore, lay open. The one was to constitute these stations churches, in the American sense, untrammeled by the clogs of the European system, allowing them to expand in a natural way, and thus building up the ancient Unitas Fratrum in this Western World. The

* Zinzendorf returned to Europe in January, 1743.

other was to bring them in affinity with, and as far as possible, in subjection to, the plan carried out in Germany, founding, here as there, little retreats, cut off from the world, and isolated even from the rest of the Christian Church, for the promotion of personal spirituality and the development of a holy brotherhood. The Brethren deliberately chose the latter course, believing it to be the will of God. This is the sufficient answer to the question often asked: "Why is the Moravian Church so small?"

In accordance with such a design, a new Colony arose in 1753, in North Carolina, where Zinzendorf had purchased one hundred thousand acres of land from Lord Granville, President of the Privy Council. This tract was named Wachovia, from the valley of the Wach, in Austria, formerly in possession of the Zinzendorf family, and its first settlement Bethabara. A second, called Bethania, was commenced in 1759, and the principal town, Salem, in 1766. The latter became, in 1771, the seat of a distinct ecclesiastical government.

Meanwhile a third exclusive Colony had been established in Lancaster County, Pennsylvania, (1756). It received the name of Lititz, from the Barony in Bohemia.

In 1762, the "Economy" at Bethlehem and Nazareth was discontinued, upon the final departure of Bishop Spangenberg to Europe, who had administered it with consummate skill. All the other peculiarities of exclusive settlements, however, were rigidly upheld, for the next eighty years, both at these two places, and at Lititz and Salem, which four towns, in fact, constituted the Moravian Church in America, the other churches, known as "city and country congregations," being looked upon in the light rather of preaching-stations.

But in 1843, a new era began. The exclusive polity was given up at Bethlehem, by a voluntary act of the Church, which example was followed, in a few years, by the three remaining settlements. Thus disappeared the peculiar system which had been in vogue for an entire century. In

its stead, church-extension was adopted as a fundamental principle of activity for the future, and, in this way, the American Moravian Church at last assumed a position not different from that of the other evangelical churches of the land.

Since this change of polity the American division of the Moravian Church has increased rapidly, the number of its congregations and members being now about fivefold what it was in 1850. The work of Church-extension is vigorously prosecuted and particular attention is still paid to the Christian education of young people entrusted to the care of the Moravian Church in its schools at Bethlehem, Nazareth and Lititz, in Pennsylvania, at Salem and at Clemmonsville, in North Carolina, and in the Moravian College, at Bethlehem, in Pennsylvania. A Board of Church Extension was created in 1876, and its operations have not been restricted to the United States, congregations of Germans formerly in touch with the Moravian Church in Volhynia, Russia, having been organized in Alberta Territory, Canada, in 1895.

The division of the American Church into a Northern and a Southern Province antedates the Civil War, belonging indeed to the Colonial Era, and does not rest on any differences in principle. It came about in the days when the means of communication between distant places were few and imperfect, and when the problems of administration required local independence in the South. Between the years 1870 and 1884 an attempt at union involved negotiations between the Northern and Southern Synods, but failed to effect an amalgamation, the conditions of church work in the two divisions having become diverse with the course of years.

Both Provinces combine in the support of the College and Theological Seminary, situated at Bethlehem, in Pennsylvania. This institution, commenced in 1807, was incorporated in 1863. In 1892 and 1893 commodious and well equipped buildings were dedicated.

The history of the Mission among the Indians, one of the primary purposes of the Brethren in migrating to America, presents many interesting features, instinct with heroism; but with the extinction of the tribes in their original seats, and through various untoward circumstances, its once extensive sphere of operations is now represented by one station in Ontario, Canada, and the Mission amongst the Indians of Southern California.

Since 1884, however, the missionary zeal and interest of the American congregations have been particularly called forth by the Mission amongst the Eskimos of the Kuskokwim and Nushagak Rivers, in Alaska, in a special sense the mission of the American Provinces. According to the latest statistics, there are now in Alaska eighteen missionaries, laboring at three stations and four outposts, with a total membership of 939.

CHAPTER II.

PRESENT CONDITION OF THE CHURCH.

The Unitas Fratrum, at the present time, is divided into four provinces; the *American*, North and South, comprising the Moravian churches in the United States; the *Continental*, embracing those on the Continent of Europe; and the *British*, to which those in Great Britain and Ireland belong. In this chapter, an account of each province, together with its enterprises, is given; as also of the causes in which the whole Unity is engaged.

SECTION I.—THE AMERICAN MORAVIAN CHURCH, NORTH.

There were formerly several church-settlements in the United States, but the peculiar ecclesiastical polity which made them such has been relinquished, the towns have been thrown open, and the Moravian churches of America, without exception, are now ordinary churches, like those of other Christian denominations. The establishments, known as Brethren's, Sisters', and Widows' Houses, have likewise been abrogated.

The following are the churches of the American Province:

PENNSYLVANIA.—*Bethlehem*, in Northampton County, formerly a church-settlement, now an incorporated borough, the mother congregation of the Brethren in America, organized in 1742. It is the seat of the Provincial Board, of the Moravian College and Theological Seminary, of a Church Boarding School for young ladies, and of the Moravian Book Store and Publication Office. It has

four church edifices; one for English and one for German services, one in West Bethlehem, and one on Laurel Street, in Bethlehem; and its congregation is the largest of any in the Unitas Fratrum, outside of the Foreign Missions, numbering more than two thousand souls. *South Bethlehem*, in Northampton County, a German congregation, organized in 1864, and an English congregation, organized in 1868; but later merged into one organization. *Nazareth*, in Northampton County, formerly a church-settlement, now an incorporated borough, organized in 1747, the seat of Nazareth Hall military academy. *Schoeneck*, in Northampton County, organized in 1763. *Emmaus*, in Lehigh County, organized in 1747. *Hopedale*, in Wayne County, organized in 1837. *Covcville*, in Wayne County, organized in 1859. *Philadelphia*, First Church, organized in 1749, church-edifice on Fairmount Avenue, near Seventeenth Street; Second Church, organized in 1867, church-edifice at the corner of Franklin and Thompson Streets; Third Church, organized in 1868, church-edifice on Kensington Avenue, below Venango Street; Fifth Church, organized in 1877, church-edifice on Germantown Avenue, above Dauphin Street. *Lititz*, in Lancaster County, formerly a church-settlement, organized in 1756, the seat of a Church Boarding School for young ladies. *Lancaster*, church-edifice on Orange Street, below North Queen, organized in 1750. *York*, in York County, organized in 1755. *Lebanon*, in Lebanon County, organized in 1847. *Coopersburg*, in Lehigh County, organized in 1883. *Easton*, in Northampton County, organized in 1888.

New York.—*New York City*, First Church, organized in 1748, church-edifice Lexington Avenue and Thirty-first Street; German church, organized in 1851, church-edifice 636 East Sixth Street; Third Church, organized in 1901, and at present worshiping in a rented chapel on West Sixty-third Street. *Brooklyn*, organized in 1854, church-edifice Jay Street and Myrtle Avenue. On *Staten*

Island, New Dorp, organized in 1763, and forming one associate organization with *Castleton Corners* and *Giffords*, church-edifices erected in 1873 and 1896 respectively; *Stapleton*, organized in 1889, church-edifice on Osgood Avenue. *Utica*, in Oneida County, organized in 1854, with a second church-edifice on South Street in East Utica.

New Jersey.—*Egg Harbor City*, in Atlantic County, organized in 1859. *Elizabeth*, in Union County, organized in 1866. *Palmyra*, in Burlington County, organized in 1863. *Riverside*, in Burlington County, organized in 1865.

Maryland.—*Graceham*, in Frederick County, organized in 1758, with *Thurmont*, a filial, organized in 1873.

Ohio.—*Gnadenhütten*, organized in 1799. *Fry's Valley*, organized in 1857. *Sharon*, organized in 1827. *Canal Dover*, organized in 1842. *Uhrichsville*, organized in 1874, with *Maple Grove*, organized in 1891. *Port Washington*, organized in 1882. All these churches are in Tuscarawas County.

Indiana.—*Hope*, in Bartholomew County, organized in 1830. *Enon*, an affiliated preaching station, organized in 1846. *Indianapolis*, church-edifice corner of College Avenue and Twenty-fifth Street, organized in 1895.

Illinois.—*West Salem*, in Edwards County, organized in 1844, divided into an English and a German church in 1858.

Missouri.—*Oakland*, organized in 1875. *Macedonia*, church erected in 1887, with *Woodmount*, church-edifice at the latter point erected in 1901. *Spring Grove*, organized in 1890. All these are situated in La Clede County.

Iowa.—*Gracehill*, in Washington County, organized in 1866. *Harmony*, in Powieshiek County, organized in 1869.

Michigan.—*Unionville*, in Tuscola County, organized in 1870, with *Sebewaing*, a filial, organized in 1869.

Wisconsin.—*Watertown*, in Jefferson County, organized in 1858, with *Piperville*, a filial. *Ebenezer*, in the same county, organized in 1858. *Ephraim*, in Door County,

organized in 1855, with *Sister Bay*, a filial, organized in 1897. *Sturgeon Bay*, in the same county, organized in 1855, with *Shiloh*, a filial, organized in 1883. *Freedom*, in Outagamie County, organized in 1867. *Greenbay*, in Brown County, organized in 1850. *West Greenbay*, in the same county, organized in 1865. *Lake Mills*, in Jefferson County, organized in 1856. *Mamre*, in Jefferson County, organized in 1870, with *Gerah*, a filial, organized in 1873. *Manasseh*, in Door County, organized in 1875, with *Egg Harbor*, a filial, organized in 1877. *Windsor*, in Dane County, organized in 1885. *London*, in Dane County, organized in 1888. *Grand Rapids*, in Wood County, organized in 1888, and later divided into a German and a Scandinavian congregation, *Rudolph*, organized in 1895, being a filial of the latter.

Minnesota.—*Chaska*, in Carver County, organized in 1857. *Bethany*, in Winona County, organized in 1867. *Hebron*, in Winona County, organized in 1868. *Northfield*, in Rice County, organized in 1869. *Laketown*, in Carver County, organized in 1873, and *Zoar*, in the same county, organized in the same year. *Berea*, in Winona County, organized in 1874. *Elim*, in Renville County, organized in 1882, and *Hector*, in the same county, organized in 1887. *Bethesda*, in Brown County, organized in 1891.

North Dakota.—*Goshen*, in Cass County, organized in 1878, with an affiliated congregation, *Casselton*, organized in 1891. *Canaan*, in the same county, organized in 1881. *Bethel*, in the same county, organized in 1891, with an affiliated congregation, *Tabor*, organized in 1900.

Alberta Territory, Canada.—*Brüderheim*, organized in 1895, with *Limestone Lake*. *Brüderfeld*, organized in 1895, with *Heimthal*, organized in 1896, a filial.

For various administrative purposes these congregations are grouped into the following districts:

First District.—Bethlehem, Brooklyn, Coopersburg, Easton, Elizabeth, Emmaus, Hopedale, Coveville,

Nazareth, New Dorp, Castleton Corners, Giffords, New York, English and German congregations, Schoeneck, South Bethlehem, Stapleton, Utica.

Second District.—Egg Harbor, N. J., Graceham, Thurmont, Lancaster, Lebanon, Lititz, Palmyra, the congregations in Philadelphia, Riverside, York.

Third District.—Canal Dover, Fry's Valley, Gnadenhütten, Gracehill, Harmony, Hope, Enon, Indianapolis, Macedonia, Oakland, Spring Grove, Port Washington, Sharon, Uhrichsville, Maple Grove, West Salem, English and German congregations, Woodmount.

Fourth District.—Berea, Bethany, Bethesda, Bethel, Canaan, Chaska, Ebenezer, Egg Harbor, Wis., Manasseh, Ephraim, Sister Bay, Freedom, Goshen, Casselton, Grand Rapids, German and Scandinavian congregations, Rudolph, Greenbay, Hebron, Hector, Elim, Lake Mills, Laketown, Mamre, Gerah, Northfield, Sturgeon Bay, Shiloh, Unionville, Sebewaing, Tabor, Watertown, Piperville, West Greenbay, Windsor, Zoar.

Alberta District.—Brüderfeld, Heimthal, Brüderheim,

SECTION II.—THE AMERICAN MORAVIAN CHURCH, SOUTH.

North Carolina.—*Salem*, formerly a church-settlement, organized in 1766, the seat of the Provincial Elders' Conference, and of a Church Boarding School for young ladies. It has three church-edifices, two for the white and one for the colored congregation. To Salem belong—*Calvary*, in Winston, organized 1889; *Christ Church*, in West Salem, organized in 1896; *East Salem*, begun in 1877 and organized in 1887; *Centerville*, organized in 1887, and *Fairview*, in North Winston, commenced in 1895.

Bethabara, organized in 1753.

Bethania, commenced in 1759, organized in 1760, with *Olivet*, a filial, begun in 1880.

Alpha, organized in 1894; *Mizpah*, organized in 1896.

Friedberg, begun in 1759, and completely organized in 1772, with filials, *Advent*, commenced in 1836, and *Enterprise*, commenced in 1876. The churches at both the latter were built in 1897.

Friedland, organized in 1780, with filial, *Union Cross*, begun in 1898.

New Philadelphia, organized in 1851, with filial, *Bethesda*, begun in 1900.

Macedonia, organized in 1856.

Kernersville, organized in 1866, with filials, *Carmel*, organized in 1898; *Oakgrove*, 1887; *Fulp*, in Stokes County, 1893; *Wachovia Arbor*, 1893; *Providence*, 1880; *Moravia*, in Guilford County, begun in 1894, organized in 1896.

Clemmonsville, begun in 1890.

Mayodan, in Rockingham County, begun in 1896, with which is affiliated *Avalon*, begun in 1900.

Hope, organized in 1780, formerly a flourishing congregation, but long ago depleted by removals, and now affiliated with Clemmonsville.

Eden, begun in 1891, organized in 1901.

These congregations are situated in Forsyth, Davidson, Davie, Stokes, Rockingham and Guilford Counties, in North Carolina.

VIRGINIA.—*Mount Bethel*, in Carrol County, organized in 1851.

Willow Hill, in the same county, organized in 1898.

In Salem a mission amongst the negroes was begun in 1822. The organization of the present colored congregation may be dated from 1879.

SECTION III.—ENTERPRISES OF THE AMERICAN MORAVIAN CHURCH.

A. THE HOME MISSIONS OF THE AMERICAN PROVINCE, NORTH.—This is the work of the Church in different parts of the United States among such who are destitute of the

Gospel, and among the rapidly increasing populations of the cities. It is largely, though by no means exclusively, amongst Germans who have sought new homes in the western world. The initiatory steps were taken after the Provincial Synod of 1849, when the Province had been placed on a more independent footing. The Home Mission enterprise is maintained by voluntary contributions. Its general oversight and administration are in the hands of the Board of Church Extension, elected by the Provincial Synod, and consisting of the Provincial Elders' Conference, together with an equal number of laymen one of whom is the treasurer. In the furtherance of this work the Executive Boards of the several Districts specially coöperate. In certain congregations, and in particular in Bethlehem, there are Home Missionary Societies which directly support one or more Home Missionaries.

B. The Educational Enterprises.—The Unitas Fratrum, prior to its suppression, was distinguished for its excellent schools. At an early day the resuscitated Church similarly began to direct its attention to the cause of education; and its labors in this sphere have been eminently blessed of God. Many thousands not belonging to its communion have received their education in its schools, which in all the Provinces enjoy celebrity and large patronage.

The educational institutions of the American Provinces are the following:

1. *The Moravian College and Theological Seminary.*—This institution was founded in the year 1807, on a small scale, at Nazareth, Pa., but given up after a time. In 1820 it was reorganized, and in 1838 removed to Bethlehem, where it remained until 1850, when it was once more transferred to Nazareth. The Synod of 1858 remodeled and enlarged its scope, and directed its return to Bethlehem, where it has since been situated. A new series of buildings was projected by the Synod of 1888, and built and equipped

during the years 1891 and 1892, including a beautiful chapel, erected and presented to the institution by Ashton C. and Louisa E. Borhek, in memory of their daughter, Helen Stadiger. The Faculty consists of a President and three Professors, together with three special instructors. Collections are annually taken in the congregations, North and South, in support of this institution.

2. *Nazareth Hall,* located at Nazareth, Pa., founded in 1785. This institution is a classical and academic military school for boys. Here upwards of four thousand boys have been educated, from all parts of the United States and the West Indies. Its courses of study are arranged to prepare either for College or for business life. The average number of boarders annually is ninety.

3. *The Seminary at Bethlehem,* founded in 1749; a flourishing boarding school for young ladies, at which more than eight thousand from all parts of the country, from the West Indies and from Hawaii, have been educated. The average number of boarders annually is ninety.

4. *Linden Hall Seminary,* Lititz, Lancaster County, Pa., a boarding school for girls, founded in 1794. It emphasizes particularly its home-like surroundings and life. Nearly four thousand have been educated here. The number of scholars, including boarding and day pupils, averages about fifty-five annually.

5. *Salem Female Academy and College for Women,* at Salem, North Carolina, founded in 1802; a boarding school for young ladies, celebrated throughout the Southern States. More than twelve thousand young ladies have received their education at this institution. The average attendance annually is upwards of three hundred.

6. *Clemmons School,* at Clemmonsville, N. C., founded in 1900, is a Provincial institution for both sexes, though no boarding department has as yet been opened. It closed its first year with one hundred and eighteen pupils in attendance.

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7. Besides these schools there are *Parochial Schools* at *Bethlehem* and *Salem*. The first is co-educational; the second, for boys only. That at Bethlehem has a very complete organization and equipment, and numbers more than two hundred and twenty-five pupils.

C. Publications of the American Provinces.—The Moravian Book Store and Publication Office are located at Bethlehem. Periodical publications are the following: *The Moravian*, a weekly, and *The Little Missionary*, an illustrated monthly, published at Bethlehem; *Der Brüder-Botschafter*, a weekly, and *Der Missions-Freund*, an illustrated monthly, published at Watertown, Wis.; the *Text Book*, a collection of two Scripture passages, one from the Old and the other from the New Testament, each with a corresponding stanza from the Hymn Book, arranged for every day in the year, published at Bethlehem; and *Das Losungsbuch*, a similar German compilation, published in Watertown. This annual, which has appeared since 1731, is published in all the Provinces of the Unity and is prepared by the authorities of the Church in Germany. The most distant Missions receive it, and it is issued in the German, English, French, Bohemian, Danish, Negro-English and Eskimo languages. It circulates extensively amongst Christians of various households of faith.

The Southern Province publishes *The Wachovia Moravian*, a monthly.

SECTION IV.—THE CONTINENTAL PROVINCE.

The congregations of the Continental Province, with few exceptions, are Moravian Settlements, and still in large measure retain the institutions formerly characteristic of the Moravian Church in all its parts. These regulations are of two kinds, internal and external.

1. *Internal Regulations.*—Each congregation is divided, with reference to the station, sex and age of its members, into distinct classes, called *choirs*; namely, those of the married people, widowers, widows, unmarried brethren, unmarried sisters, youths, maidens and children. The design of this division is to bring home to every station in life the duties and obligations incumbent upon the same, according to the Holy Scriptures, and thus to facilitate their fulfilment. Each choir is committed to the supervision of one or more Elders of its own sex, who care for its spiritual welfare, and watch over the strict observance of the established discipline. In the British Province, and in a few of the congregations in America the choirs are also maintained, but only in a modified degree, and as a rule without the supervision of Elders or Chaplains.

2. *External Regulations.*—The members of the Continental congregations live together, in towns or villages, which are mainly Moravian; or occupy distinct quarters of cities. None but members are allowed to hold real estate, although others may lease houses, which is very generally done. In every settlement there are an inn and one or more mercantile establishments, or manufactures or trades, belonging to the Church, the profits of which go to its support. This arrangement does not exclude private enterprises, of which there are many. The settlement is governed by its "Elders' Council," consisting of certain members *ex-officio*, for example, the Pastor and the Superintendent of the school or schools, and of others elected by the adult male members of the congregation. The Pastor is President of this Council, the Vice President being elected. For business of special importance a general meeting of all the adult male members may be convened. The purpose of this system of communal life is to exclude from the congregation the follies and sins of the world, and to promote sober, righteous and holy living. By the

blessing of God, this has been accomplished in a great degree.

3. *The Institutions.*—The peculiar institutions belonging to a settlement, are the *Brethren's, Sisters', and Widows' Houses.* In a Brethren's House, unmarried men live together, and carry on various trades and professions, the profits of which are applied to the support of the establishment, and of the Church in general. A Sisters' House is similarly inhabited by unmarried women. There is nothing monastic in the principles underlying these establishments, or in the regulations by which they are governed. The inmates, who are almost invariably such as have no other homes, stay in them wholly at their own option; gain an honest and decent livelihood, which in European countries, with their overstocked population, is a matter of great moment; and enjoy the advantage of particular religious instruction and fellowship. A Widows' House is a home for widows, supplying the inmates with all the comforts which they need at moderate charges.

Each house has a spiritual and a temporal superintendent. Superintendents of the Sisters' and Widows' Houses are always females.

The congregations of the Continental Province are the following:

SAXONY.—*Herrnhut,* in Upper Lusatia, the mother congregation of the Renewed Moravian Church, begun in 1722. It lies on the estate of Berthelsdorf, formerly the property of Count Zinzendorf, now belonging to the Continental Province. About three-quarters of a mile from Herrnhut is the *village of Berthelsdorf,* where the Directing Board of the Continental Province and the Mission Board have their seat. The members of these Boards, with their families, live partly in the manor house, once the residence of Zinzendorf, and partly in four large mansions erected nearby, and partly in Herrnhut. In the castle is the Conference-room, where the Boards meet, and beside it a

prayer-hall, in which the members and their families gather for daily worship. *Kleinwelke*, begun in 1751, in Upper Lusatia. Here are the schools for the education of the children of Missionaries of the Church.

PRUSSIA.—*Niesky*, in Upper Lusatia, begun in 1742. This is the seat of the College of the Continental Province, and of the Mission Institute. *Gnadau*, near Magdeburg, begun in 1767. *Gnadenfrei*, in Silesia, begun in 1743. *Gnadenberg*, in Silesia, begun in 1743. *Neusalz*, in Silesia, begun in 1744. This settlement constitutes a distinct quarter of the town of Neusalz, on the Oder. *Gnadenfeld*, in Silesia, begun in 1780. This is the seat of the Theological Seminary. *Goldberg*, in Silesia, begun in 1858, a country congregation, and no settlement. *Neuwied*, on the Rhine, begun in 1750. This settlement comprises a distinct quarter of the town, as at Neusalz. *Berlin*, begun in 1744. This is not a settlement, but an ordinary city congregation. *Rixdorf*, begun in 1756, three miles from Berlin; a country congregation and no settlement. *Breslau*, in Silesia, begun in 1880; a city congregation, and no settlement. *Guben*, in Silesia, begun in 1885; and *Hausdorf*, in Silesia, begun in 1873; both of these are country congregations, and not settlements. *Christiansfeld*, in Schleswig, begun in 1772.

GRAND DUCHY OF BADEN.—*Königsfeld*, begun in 1807.

DUCHY OF SAXE-GOTHA.—*Neudietendorf*, near Erfurt, begun in 1753.

PRINCIPALITY OF REUSS-SCHLEITZ.—*Ebersdorf*, begun in 1746.

HOLLAND.—*Zeist*, near Utrecht, begun in 1746. *Haarlem*, begun in 1744, a city congregation.

Enterprises of the Continental Province.

A. THE DIASPORA.—This is one of the most interesting works of which modern church-history knows. It is a

Mission among the state-churches of the Continent of Europe, having their evangelization for its object, without thereby severing the ecclesiastical connection of their members. Fifty-seven Missionaries are at present engaged in this work. Each one has a special district in which he labors. It is his duty to visit from house to house, and to hold meetings for prayer and exhortation. The persons visited are divided into two classes. The first comprises "the Brethren and Sisters of the Diaspora," in general; that is, such as receive the visits of the Missionary and attend his ordinary meetings. The second comprehends the "Societies of the Brethren." These consist of persons who desire to maintain a closer fellowship with the Moravian Church, and are formed into Societies, governed by certain rules, and presided over by the Missionary. For the members of these Societies all the religious services peculiar to the Moravian Church, on the Continent, are held; but the Missionary never administers the sacraments. These the members of the Societies receive in the state-churches, to which they continue to belong and in which they also attend on the regular ministrations of the Word. In this manner, Spener's idea, of little churches within the Church, has been extensively realized.

The name given to this circle of awakened souls, scattered throughout the Protestant churches of Europe, is the "*Diaspora of the Brethren's Church.*" It came into use in the year 1750, and is taken from the original Greek of 1 Pet. i, 1, "Peter, an apostle of Jesus Christ, to the elect strangers of the *Diaspora* of Pontus," that is, "living scattered throughout Pontus."

Touching principles, the mode of conducting the work is the same in all the countries of Europe to which it has extended, but varies in its details according to the ecclesiastical peculiarities of the State in which it is going on. In some cases, the Missionary resides permanently in his district; in others he visits statedly, from neighboring

Moravian churches. Many districts have chapels, or prayer-halls, for religious services; in others, these are held in private houses. The enterprise is supported chiefly by the contributions of the Society-members themselves, aided by grants made from the funds of the Church.

At the present time, the Diaspora embraces the following districts:

I. GERMANY—*a.* KINGDOM OF SAXONY. *Upper and Lower Lusatia. b.* KINGDOM OF PRUSSIA, *Province of Silesia, Province of Brandenberg, Province of Pommerania, Province of Prussia, Province of Posen, Province of Saxony, Province of Rhenish-Prussia, Province of Schleswig-Holstein. c.* NORTH GERMANY. *Bremen, Brunswick, Hannover, Lippe, Hamburg. d.* MIDDLE GERMANY. *Hesse, Thuringia, Franconia. e.* SOUTH GERMANY. *Württemberg. f.* ALSACE.

II. SWITZERLAND.—The cities of *Basel, Zürich* and *Berne. Aargau.*

III. FRANCE.—*Montbéliard.*

IV. DENMARK, NORWAY AND SWEDEN.—*Jutland, Fünen, Copenhagen, Christiania, Drontheim, Stockholm, Gothenburg.*

V. RUSSIA.—*Poland, Livonia, Esthonia.*

B. HOME MISSIONS.—Distinct from the Diaspora are various smaller enterprises among the destitute peasantry, carried on by private associations, in the vicinity of Continental churches. There is also a distant colony of Germans, at Bethel, in South Australia, under the supervision of this Province.

C. EDUCATIONAL ENTERPRISES.—These are numerous and flourishing.

1. *The Theological Seminary*, located at Gnadenfeld, in Silesia, founded in 1754, with three Professors. Average number of students, fifteen.

2. *The College*, called *Paedagogium*, located at Niesky, in Prussia, founded in 1754. Average number of students, fifty-five.

3. *The Mission Institute*, located at Niesky, founded in 1869. Three instructors. About twenty students.

4. *The Normal School for Male Teachers*, located at Niesky, founded in 1872. Seven instructors. Upwards of forty students.

5. *The Normal School for Female Teachers*, located at Gnadau, founded in 1875. Seven instructors. Upwards of forty students.

6. *The School Preparatory to the Mission Institute*, located at Ebersdorf, founded in 1892. Two instructors. About twenty students.

7. *Boarding Schools for Boys and Girls*, at which a large number of pupils not members of the Moravian Church are educated. At present there are seventeen such schools located as follows: at *Gnadau* and *Gnadenberg*, each, one for girls; at *Gnadenfrei*, two; at *Kleinwelke*, two, for the children of the Missionaries; at *Königsfeld*, two; at *Neudietendorf*, one for girls; at *Neuwied*, two; at *Niesky*, two; at *Zeist*, two. At *Prangins*, on Lake Geneva, in Switzerland, an excellent school for boys; and at *Montmirail*, in Canton Neuchatel, Switzerland, a celebrated seminary for young ladies.

8. In addition *Day Schools* exist in fifteen congregations.

D. Publications.—The Church Book Store is located at Gnadau, Prussia. The following are the periodical publications:

1. *Das Losungsbuch*, an annual, as in the American Province.

2. *Das Missionsblatt*, a monthly missionary magazine.

3. *Mitteilungen aus der Brüdergemeine*, a monthly magazine.

4. The *Herrnhut*, a weekly newspaper.

5. *Aus Nord und Süd*, a monthly illustrated missionary paper for children.

6. *Bethania*, a weekly devotional tract.

7. *Journal de l'Unitè des Fréres*, a monthly magazine, published in Switzerland.

8. *Evangelisk Missionstidende*, Danish.

9. *Berichten uit de Heidenwereld*, Dutch.

10. *Bratrské Listy*, Bohemian, monthly.

11. *Böhmisch-Mährische Blätter*, quarterly.

E. The Deaconesses Union, or Association for the Training of Nurses, at Niesky, Prussia, has emerged from an obscure commencement at Gnadenfeld in 1866 to a work of more than local significance. Besides the maintenance of the *Heinrichsstift*, a home for the sick at Gnadenfeld, it possesses a more extensive establishment at Niesky, known as *Emmaus*. Since 1893 a number of its deaconesses have passed into the service of the Foreign Missions of the Moravian Church, and others labor in the Home for Lepers at Jerusalem. Others perform their ministrations of mercy in German lands. More than sixty women are members of this association.

F. The Ministers' Conference at Herrnhut.—This may be classed among the enterprises of the Church on the Continent. In the year 1754 a number of Ministers of the state-church residing in the neighborhood of Herrnhut, met at Berthelsdorf with several Moravian Ministers, for the purpose of consulting together on the furtherance of the work of God. This led to the organization of a union called "The Ministers' Conference of Herrnhut." It assembles annually, and has greatly extended the sphere of its operations. Between sixty and seventy ministers of the state-church attend it in person, and there are a number of corresponding members in different parts of Germany, Switzerland, France, Holland, England, Denmark, Norway and Sweden.

SECTION V.—THE BRITISH PROVINCE.

Among the congregations of the British Province there are four settlements like those of the Continental Province. The rest are ordinary churches. The following is the list:

In England, *London*, organized in 1742; *Ockbrook*, in Derbyshire, organized in 1750, a Moravian settlement; *Fulneck*, organized in 1744, a Moravain settlement; *Horton*, organized in 1838; *Wyke*, organized in 1755; *Mirfield*, organized in 1755; *Gomersal*, organized in 1755; *Baildon*, organized in 1816; *Heckmondwike*, organized in 1874. These last are in Yorkshire. *Fairfield*, in Lancashire, organized in 1784, a Moravian settlement; *Salem*, in Lancashire, organized in 1836; *Leominster*, in Herefordshire, organized in 1759; *Woodford*, in Northampton, with *Priors-Marston*, *Culworth* and *Eydon*, organized in 1796; *Bedford*, in Bedfordshire, organized in 1745, with *Queen's Park*; *Kimbolton*, in Huntingdon, organized in 1823, with *Stow* and *Tillbrook*; *Pertenhall*, in Bedfordshire, organized in 1827; *Bristol*, in Gloucestershire, organized in 1755; *Bath*, in Somerset, organized in 1765; *Baltonsborough*, in Somerset, organized in 1859; *Tytherton*, in Wiltshire, organized in 1743; *Malmesbury*, in Wiltshire, organized in 1755; *Devonport*, in Devonshire, organized in 1771; *Dukinfield*, in Cheshire, organized in 1755; *Westwood*, in Lancashire, organized in 1865; *Swindon*, in Wiltshire, organized in 1899.

In Wales, *Haverfordwest*, with *Pendine*, in Pembrookshire, organized in 1763.

In Scotland, *Ayr*, in Ayrshire, organized in 1778.

In Ireland, *Dublin*, organized in 1750; *Gracehill*, in County Antrim, a Moravian settlement, organized in 1765; *Ballinderry*, in Antrim, organized in 1755; *Gracefield*, in Londonderry, organized in 1759; *Kilwarlin*, in Down, organized in 1755; *Belfast*, in County Antrim, organized in 1871, church-edifice on University Road.

Enterprises of the British Province.

A. Educational Enterprises.—This Province has its College and Theological Seminary at *Fairfield*, in Lancashire, founded at Fulneck in 1860, and removed to Fairfield in 1874. The students of the Collegiate department matriculate at Victoria University in Manchester. There are Boarding Schools as follows: at *Bedford*, one for girls; at *Fairfield*, one for girls; at *Fulneck*, two; at *Ockbrook*, two; at *Gomersal*, one for girls; at *Tytherton*, one for girls; eight in all. Seven day schools are also maintained.

B. Home Missions.—*Belfast*, in Ireland, organized in 1890, church-edifice on Perth Street; *Brockweir*, in Monmouthshire, organized in 1833; *Cootehill*, in County Cavan, Ireland, organized in 1765; *Crook*, in Durham, organized in 1859; *Kilkeel*, in County Down, Ireland, organized in 1763; *Kingswood*, in Gloucestershire, organized in 1757; *Riseley*, in Bedfordshire, organized in 1759; *Wellfield*, in Yorkshire, organized in 1888. This cause is also carried on by Scripture Readers, who itinerate in Ireland, visiting the cottages of the poor, reading to them the word of God and explaining to them its meaning; and, in various parts of England, what is known as the Rural Mission forms a counterpart of the Diaspora of the Continental Province.

C. Publications.—The Church Book Store is at 32 Fetter Lane, London. Periodical publications are the following: *The Text Book*, as in the other Provinces; *Periodical Accounts*, a quarterly magazine, devoted to the interests of the Missions, and established in 1790; *The Moravian Messenger*, a fortnightly miscellany, and *The Moravian Missionary Reporter*, an illustrated monthly for young people.

STATISTICS OF THE MORAVIAN CHURCH.

JANUARY 1, 1901.

PROVINCES.	COMMUNICANTS.	TOTAL MEMBERSHIP.
German Province,	5,999	8,096
British Province,	3,314	5,955
American Province, North,	12,094	18,195
American Province, South,	3,131	5,272
Bohemian-Moravian Province,	547	691
Total,	24,985	38,209
Foreign Missionaries and their children,	450	450
	25,435	38,659
Members in the Mission-fields,	52,633	96,877
Total membership,	78,068	135,536

SECTION VI.—THE FOREIGN MISSIONS.

The Foreign Missions were begun in the year 1732, when Herrnhut numbered about six hundred souls and constituted the only Moravian church in existence. Leonard Dober and David Nitschmann, the latter afterward the first Bishop of the Renewed Church, were the pioneers, and proceeded to the Island of St. Thomas, where a Mission was established among the negro slaves. Since that time, although the enterprises which were undertaken did not always prove successful, the cause has prospered beyond the most sanguine hopes of the early Brethren. The missionary spirit, in the first stage of its development, manifested itself particularly among the immigrants from Moravia. It was, therefore, the life of the Ancient Unitas, a life which Rome could not quench, that gave a new impulse to the missionary undertakings of modern times, and extended the principles of the Reformers before the Reformation to countries whose existence was unknown when Hus preached the Gospel in Bohemia, and Gregory laid the foundation of the Brethren's Church.

Up to the beginning of the year 1900, the Church had sent out 2,604 Missionaries, male and female, exclusive of a number of Brethren dispatched in connection with the management of trade and industries undertaken for the support of the work.

Since the commencement of the enterprise, unsuccessful attempts to establish Missions have been made in the following countries: *Lapland*, among the *Samoyedes*, *Algiers*, *Ceylon*, *China*, *Persia*, *East Indies*, *Caucasus* and *Demarara*. In the following countries Missions were established, but afterwards suspended: *Guinea*, among the *Calmucks*, *Abyssinia*, and *Tranquebar*.

During the summer of the year 1900, in accordance with a resolution of the General Synod of 1899, the stations in Greenland, at that time six in number, were transferred to the care of the Danish Lutheran Church, in order that thus a homogeneous native Christian church might develop the fullest measure of self-support. Therewith the Moravian Church withdrew from a field in which its missionaries had been continuously employed since 1733.

The present extent of the Foreign Missions is the following:

Labrador, six stations: Ramah, Hebron, Okak, Nain, Hopedale, and Makkovik.

Alaska, three stations: Bethel with Quinhagamiut, Ougavigamiut, Carmel with Togiak.

The *Indians of North America*, three stations: New Fairfield (Canada), Potrero, Martinez (Southern California).

Jamaica, twenty stations: Fairfield, New Eden with Aberdeen, Irwinhill, New Carmel, Dober, New Bethlehem, New Fulneck with Merrywood, Carisbrook with Newton, New Nazareth, Beaufort, Salem, Lititz with Ballards Valley, Bethany with Beulah, Mizpah with Ritchies, Moravia, Broadleaf, Bethabara, Patrick Town, Springfield, and Kingston.

The Eastern Province in the West Indies, twenty-seven stations: New Herrnhut, Nisky, St. Thomas (St. Thomas);

Bethany, Emmaus (St. John); Friedensthal, Friedensberg, Friedensfeld with Zion (St. Croix); St. Johns with Bethany and Potters, Greenbay with Five Islands, Gracehill with Cana, Gracebay, Cedarhall, Newfield with Lebanon, Gracefield (Antigua); Bethesda, Basseterre, Estridge, Bethel (St. Kitts); Sharon with Buxton and Montgomery, Bridgetown with Gracehill, Mount Tabor, Clifton Hill (Barbados); Montgomery, Moriah, Bethesda with Spring Gardens (Tobago); and Port of Spain with Chaguanas and Manantao (Trinidad).

The Moskito Coast (*Nicaragua*), fifteen stations: Bluefields, Ramah, Magdala, Tasba Pauni (Bethany), Sharon with Karawalla, Ephrata, Quamwatla, Karata, Kukallaya with Layasiksa, Yulu, Twappi, Dakura, Sandy Bay, Wasla, and Cape Gracias a Dios.

Demarara, one station: Graham's Hall with Beterverwachting, and Light St. (Georgetown).

Surinam, twenty-three stations: Paramaribo, Rust en Vrede, Wanica, Combè, Sharon (Beekhuizen), Albina and Paramacca, New Amsterdam with Liliendal, Rust en Werk and Marienburg, Heerendyk with Helena Creek, Akkerboom and New Meerzorg, Domburg and the itineration of the Surinam, Groot Chatillon with Carolina, Charlottenburg and the itineration of the Cottica, Potribo and the itineration of the Commewyne, Wanhatti, Beersheba and the itineration of the Para, Catharina Sophia with Groningen and Copenkrissi, Salem with Totness and Hamilton, Waterloo with Vertrouwen, New Nickerie, Berg en Dal with Koffykamp, Gansee and Aurora and Botoposi; and Maripastoon with Kwattahede and Makaiapingo.

South Africa, West (*Cape Colony*), eleven stations: Genadendal with Twistwyk, Berea and Greyton, Mamre, Capetown (Moravian Hill), Goedverwacht, Pella (Johanneskirche), Wittewater, Elim with Houtkloof, Enon with Etembeni and Elindèle, Port Elizabeth, Clarkson with Snyklip and Palmiet Revier, and Witkleibosch.

South Africa, East (*Cape Colony and Kaffraria*), ten stations: Shiloh, Engotini with New Hope, Goshen, Baziya, Tabase, Tinana with Xotschane and Ulundi, Ezincuka with Gxaku, Bethesda with Magadla, Elukolweni with Rolweni, and Mvenyane.

German East Africa (*Nyasa*), six stations: Rungwe, Rutenganio, Ipiana, Utengule, Mbozi (Nika), and Isoko (Bundali).

German East Africa (*Unyamwesi*), one station: Urambo (Kilmani and Kilungule).

Australia (*Victoria*), two stations: Ebenezer and Ramahyuk.

Australia, (*North Queensland*), two stations: Mapoon and Weipa.

West Himalaya, four stations: Kyelang with Chot, Leh with Kalatse, Poo with Chini, and Simla.

There are twenty Mission-provinces with 133 chief stations and 68 secondary stations, besides many outposts and preaching places. The number of missionaries at present in the field, male and female, is 397, with 47 ordained native ministers and assistant ministers. The total membership of the congregations gathered from the heathen is 96,877. These belong to the following races: Eskimos, Indians, Negroes, Chinese, Hindoos, Hottentots, Fingoos, Tambookies, Kaffirs, Konde and Unyamwesi Bantus, Papuans, Tibetans, Ladakis and Kashmiris.

In all the Provinces special attention is paid to the work of education, two hundred and thirty-four Day Schools being maintained, with an attendance of 23,998 scholars, in charge of 524 teachers. Sunday Schools are conducted at all the stations. Normal schools have been established in several Provinces: South Africa, Jamaica, Antigua and Surinam. Theological Seminaries are maintained in Antigua and Kaffraria.

The missionary methods are essentially the same as those employed in Christian lands for the awakening and fostering of Christian life. The preaching of the Word is not

confined to the public services, but the missionaries pay special attention to the care of individual souls. Discipline in the wider sense is carefully administered. In connection with this phase of activity the wives of the missionaries hold themselves responsible overagainst the women of the congregations. Christian fellowship is fostered by means of benevolent associations, and in other ways. The membership of the congregations is divided into the following five classes:

a. The so-called New people, *i. e.*, such heathen as apply for general Christian instruction.

b. Candidates for baptism, *i. e.*, those who have applied for baptism and are under instruction with a view thereto.

c. Baptized children, *i. e.*, boys and girls under sixteen years of age, or before their confirmation.

d. Baptized adults, *i. e.*, all above sixteen years of age, who have been baptized, but not yet confirmed.

e. Communicant members, *i. e.*, all who have been confirmed, or have been baptized as adults.

The immediate aim of all Gospel preaching is to reach the individual; but the ultimate object of the evangelization of the heathen is to affect the national life in such a manner that it may come under the sway of Christian faith. Hence the Church ever seeks the formation of independent, self-supporting congregations, administering discipline for themselves and ministered to by men of the native race. As a step towards this goal, the members are at an early stage urged to assist in the management of the spiritual and temporal affairs of the congregations by electing suitable boards for this purpose, and are induced to act as elders, teachers and voluntary evangelists, whilst some are trained for the ministry.

The manner in which the missions of the Moravian Church are supported constitutes a subject of interest and importance. The whole amount required for this purpose is, annually, about $425,000. The principal items of

expense are: the maintenance of the Missionaries and their journeys; the erection of church-edifices, schools and mission houses; the support of the Normal and Day Schools and Theological Seminaries; pensions to retired Missionaries and widows of Missionaries; the education of the children of Missionaries; salaries of the members of the Board, agents, etc. In certain Provinces, the Missionaries receive no fixed salary, but a decent and comfortable support, enjoying the advantages just enumerated; but in most Provinces they are salaried on a sliding scale in accordance with the length of the term of service. In all cases their children are educated by the Church, or financial aid is rendered towards their education, and pensions are paid, when Missionaries must retire on account of age or infirmity. If a Missionary dies, his widow is pensioned.

The sources of revenue, upon which the Church depends for prosecuting the work, are the following:

1. Annual contributions from the members in the four Provinces of the Unity; and from other friends of the cause, by whom a large amount is given, especially in England.

2. Interest received from several funded legacies, which have been left with the proviso that the capital shall not be touched.

3. Other legacies; for example that of the late John Thomas Morton, of London, England, a very large bequest, designed to extend the work by developing outposts into mission stations.

4. Contributions and donations of Missionary Associations, established in the four Provinces of the Unity. This is a very important source of income.

In the American Province there are Societies of this kind in a number of congregations. The principal one is *The Society of the United Brethren for Propagating the Gospel among the Heathen*, whose board has its seat at Bethlehem. This association was incorporated in 1788. All bishops,

presbyters and deacons of the American Moravian Church, North, are, *ex-officio*, members of it; the other members are elected. It holds a funded capital, and bears the current cost of the Mission in Alaska in large measure. Women's Missionary Societies have been established at Bethlehem, Nazareth and Lititz; Young Men's Missionary Societies at Bethlehem and Salem. Lititz has a Men's Missionary Society. In Ohio there is an efficient Association, composed of members from the churches in Tuscarawas County.

The most important Missionary Societies, however, are found in the British Province, the two principal ones being the following: *The Brethren's Society for the Furtherance of the Gospel among the Heathen*, established in 1741; and *The London Association in Aid of the Missions of the United Brethren*, founded in 1817. The former devotes its strength particularly to the furtherance of the Mission in Labrador, bearing nearly the entire burden of this enterprise. The other Society is composed chiefly of Christians not in church-fellowship with the Moravian Brethren, but desirous to aid in promoting their Missions. During the decade preceding the General Synod of 1899, this Association contributed $475,000. In the Continental Province there are also a number of Associations, notably the *Missionary Society of Zeist*, in Holland, founded in 1793, and devoted primarily to the support of the Mission in Surinam; and in several Mission Provinces the same mode of aiding the cause has been successfully tried.

5. The last and one of the principal sources of revenue, are the Missions themselves, which contribute largely to their own support. Were it not for this, so extensive a work could not be carried on by so small a Church. About $170,000 are annually raised by the Missions themselves; in part, through the voluntary contributions of the converts, and, in part, from the profits of mercantile concerns and trades, in which some of the Mission workers engage for the benefit of the cause.

But, numerous as are the sources of revenue, and large as is the amount coming from the Missions, the entire work remains preëminently *one of faith*. Many a year has been closed with a heavy deficit. By the blessing of God, however, the greatest financial difficulties have always been overcome, and this enterprise has steadily progressed and expanded. The last General Synod reiterated the principle, that the Missions constitute a cause for the support of which the faith of the whole Unitas Fratrum is pledged.

The administration of the Missions is entrusted to a Mission Board of five ministerial members, representatives of the three nationalities to which the members of the Unitas Fratrum belong. Its seat is at Berthelsdorf in Saxony. In its financial management it is assisted by an advisory board of business men. Elected by the General Synod, it renders account each decade to this body, which reviews the entire scope of the missionary operations, lays down fundamental principles in relation to it, and gives specific directions as circumstances require.

SECTION VII.—THE BOHEMIAN-MORAVIAN MISSION.

All four Provinces of the Brethren's Unity combine to carry on the work of evangelization in Bohemia and Moravia, with the view, if the Lord will, of again establishing the Brethren's Church there. Undertaken in 1869, this aim has been so far attained, that the Protestant Church of the Brethren in Austria was recognized in a ministerial rescript of March 30, 1880, as an independent church, with the same rights as other churches.

The Directing Board of the Unity, with seat at Berthelsdorf, and accountable to the General Synod, superintends this enterprise. The specific administration is in the hands of the Bohemian-Moravian committee, a body of ministers and laymen in two divisions, the executive committee in

or near Herrnhut, and the circle of corresponding members at a distance and in the various Provinces of the Unity.

The following is the list of churches: *Pottenstein, Prague, Wildenschwert* and *Landskron, Böhmisch-Rothwasser, Tschenkowitz, Herzogwald* with *Eichhorn* and *Karlsberg*. These are all technically affiliated with *Pottenstein*. *Dauba, Jungbunzlau* and *Dux* constitute the *Dauba* group. In addition services are regularly held at *Grottau, Hühnerwasser, Gablonz, Michzen, Boskowitz, Bodenbach, Reichenberg* and *Warnsdorf*. Orphanages for boys at *Böhmisch-Rothwasser*, and for girls at *Pottenstein* have been maintained for years with much blessing, and negotiations are on foot to secure permanent quarters for an orphanage for girls recently established at *Dauba*.

Eight ministers and a number of evangelists are at present stationed in this field. The enterprise is supported both by offerings from all the Provinces of the Unity and by the stated contributions of the members of the Bohemian and Moravian congregations.

SECTION VIII.—THE HOME FOR LEPERS NEAR JERUSALEM.

From 1822 to 1867 the Moravian Church had the spiritual care of the inmates of a home for lepers established by the government of Cape Colony. About the time when this responsibility was transferred to a chaplain of the Anglican Church, a door for similar service was opened in Palestine. Here in 1865 a German lady of rank, Baroness von Keffenbrinck Ascheraden, was moved with compassion for the pitiable condition of the lepers whom she saw at Jerusalem, and built for them a small house outside the Joppa Gate. A committee was formed under the presidency of Bishop Gobat, to superintend this charity, and the Moravian Church was asked to furnish

men and women willing to undertake the cross involved in the daily care of those suffering with this loathsome disease. Frederick Tappe and his wife, formerly active in Labrador, came in response, and the home was dedicated in May, 1867. In 1880, at the urgent request of the founder, the Moravian Church took over the title and assumed all responsibility for the undertaking. In 1884 Tappe was compelled by physical infirmity to relinquish his post, and was succeeded by Franz Müller, who in turn was followed by Karl Schubert in 1891. In 1887 a new establishment was opened, at some distance from the city gates, upon an eminence commanding the highway from Jerusalem to Bethlehem, and on a plot of ground purchased some years before for a vineyard and sanatorium. In 1889 the Turkish government granted to the Moravian Church the legal recognition of proprietory rights in this Home for Lepers.

Its affairs are administered in the name of the General Synod by a Committee elected by and responsible to the Synod, and represented and assisted by a Local Committee in Jerusalem. The administrative committee confers also with corresponding members in the various Provinces of the Unity. *The Deaconesses' Association of the Brethren's Church* places trained nurses at the disposal of the home, in accordance with regulations mutually agreed upon. Dr. Einsler, of Jerusalem, is the physician. At present there are fifty lepers, male and female, in the home. The majority are Moslems, a few being Christians.*

A small endowment fund has been gradually accumulated; but its income and the annual contributions received from all parts of the Unity and from friends are proving inadequate.

* A work among Lepers is also carried on at Groot-Chatillon in Surinam.

CHAPTER III.

THE CONSTITUTION.

INTRODUCTION.

As was stated in the preceding chapter, the Moravian Church is divided into four Provinces, independent in so far as their own local affairs are concerned, but confederated as one Church or Unity, in respect to certain principles of doctrine and practice, the work of Foreign Missions, the Bohemian-Moravian Mission and the support of the Home for Lepers at Jerusalem. Hence there must be general legislative and executive bodies for the United Church, and separate legislative and executive bodies for the several Provinces.

From this it appears that the Constitution of the Church may be classified as follows: 1. The general Constitution of the Unity; 2. The particular Constitutions of the several Provinces. It is the purpose of the following pages to set forth the Constitution of the Unity and that of the American Moravian Church, North.

SECTION I.—THE GENERAL CONSTITUTION OF THE UNITAS FRATRUM.

PART I.

The Unity of the Brethren.

The Moravian Church comprises the following Provinces:

A. The Home Provinces.

1. The Continental Province.
2. The British Province.

3. The American Province, North.
4. The American Province, South.

Each of these Provinces regulates its affairs and administers and controls its property independently, yet in each case, in accordance with the general principles which are in force throughout the entire Brethren's Church with reference to constitution, doctrine, ritual and the life of the individual congregations.

B. The Mission Provinces.

(See the preceding chapter.)

The degree of constitutional independence enjoyed by these Mission Provinces is proportioned to the provision made by them in men and means for the carrying on of their own work independently of aid from the Unity as a whole.

C. The Evangelical Church of the United Brethren in Austria.

Notwithstanding its recognition on the part of the State, this Province as yet lacks independence, being conducted as a mission of the entire Unity.

PART II.

The General Synod.

The General Synod is the convocation of the entire Moravian Church through its constitutionally appointed representatives, and normally assembles every ten years.

Its sphere of activity embraces the following powers and duties:

1. The determination of the general features of the Brethren's Church in relation to Constitution, Doctrine, Ritual, Church Orders, Discipline, and the Rules and Regulations of Congregations.

2. Determination of specific regulations bearing upon the Constitution of the Unity as a whole.

3. Election of Bishops for the Mission Provinces.

4. Determination of the spheres of activity of the Unity as a whole, the formulation of regulations for the management and administration of the same, and in particular with reference to the work of evangelization among the heathen, the Home for Lepers at Jerusalem, and the Bohemian-Moravian Mission.

5. Appointment of the supreme boards of administration for the Brethren's Unity and its undertakings, in particular the nomination of the Directing Board of the Unity, the election of the Mission Board, and of sundry administrative committees; and supervision over these boards of administration.

6. Supervision over the administration of the property and funds of the Mission Board and of the funds belonging to the Moravian Church as a whole.

7. Power to demand that account be given whether the state of doctrine and life in the several Provinces accord with the general fundamental principles and with the constitution of the Moravian Church. If this is found not to be the case, the General Synod refers back such resolutions to the Synod in question.

8. Decision of constitutional appeals.

The Membership of the General Synod.

Voting Members.

A. By Virtue of Office.

1. The members of the Mission Board.

2. Two members of the German Provincial Board.

3. One member of each Provincial Board in Britain, in the United States, and in the West Indies, to be appointed by and to represent said Conference.

4. Two bishops from each of the four independent Provinces, elected by their Provincial Synods.

5. The Secretary of Missions in London.

B. By Election.

1. Nine delegates from the German, British, and American Provinces respectively; in the case of the last named, seven delegates from the Northern and two from the Southern Province.

2. A delegate from each Mission Province to which this right has been granted; namely, for the present, Jamaica, and the Eastern Province of the West Indies.

3. A delegate of the Evangelical Church of the United Brethren in Austria.

C. By Summons.

Not more than five representatives of the Mission Provinces. These representatives shall be summoned by the Mission Board, which receives nominations from the Provinces in question.

Advisory Members.

The following are members of the General Synod without vote:

1. The members of the Governing Board of the Province within which the General Synod convenes.

*2. The Director of the Financial Office of the Missions.

3. The Director of the Mission Institute at Niesky.

4. The Editor of the *Missionsblatt*.

5. The Archivist of the Brethren's Unity.

6. The representative of the Hospital for Lepers in Jerusalem.

7. The representative of the Bohemian-Moravian Committee.

* The members from 2 to 5 have seats only in case the Synod convenes in Germany.

Election of Members of the General Synod.

Each independent Province of the Unity elects its delegates and their alternates at a preparatory Provincial Synod and in accordance with the procedure for which its own constitution makes provision. All brethren are eligible for election, who have been for two years members of the Church, are communicants, and have passed the twenty-fourth year of their age prior to January 1 of the year in which the election takes place.

Proposals.

Each General Synod must be preceded by preparatory Synods in the independent Provinces of the Unity, and by preparatory General Conferences in the Mission Provinces and in the Bohemian-Moravian Province.

Every corporate body and every member of the Brethren's Unity is entitled to present memorials and proposals with reference to matters within the sphere of the activity of the General Synod.

The Church Book.

The Directing Board of the Unity in the name of the General Synod provides for the compilation and publication of the decisions of the Synod, this church book being known as the Results of the General Synod.

It contains the reaffirmed or amended decisions of the previous Synod, together with the new regulations. In cases of doubt, the German edition of the Results is the standard.

PART III.

The Directing Board of the Unity.

(Unity's Elders' Conference.)

The Directing Board of the Unity consists of the Mission Board and the Executive Boards of the four inde-

pendent Provinces of the Moravian Church. It has its seat at Berthelsdorf, near Herrnhut, and is the administrator of the property belonging to the Moravian Church as a whole. The General Synod elects the President from the members of the newly elected Mission Board after the latter has effected its own organization. From this election the President of the Mission Board is excluded. Elections which become necessary in the interval between General Synods are effected by the Directing Board itself.

The sphere of activity of this Board embraces the following rights and duties:

1. Chief supervision in regard to the observance of the general principles formulated by the General Synod with reference to the Constitution, Doctrine, Ritual, Church Orders, Congregational Rules and Regulations and Church Discipline of the Brethren's Church.

2. The framing of resolutions and decisions with regard to the joint undertakings of the Moravian Church under certain contingencies.

3. Mutual cognizance of the resolutions and decrees of the Synods of the several Provinces. Interchange of opinions with reference to any departure from the principles and decisions of the Results of the General Synod, and if possible removal of the same.

4. The duty of furthering mutual acquaintance between the Provinces of the Unity.

5. Decision with regard to exceptions to rules contained in the Results of the General Synod, when such exceptions are desired by the Mission Board or by one of the Executive Boards of the four Provinces.

6. Decision of appeals within the purview of the Directing Board of the Unity.

7. Convocation of the General Synod for regular or special sessions, and the summoning of individual members of the same.

8. Determination in connection with the nomination of bishops to be consecrated for the Mission Fields or from

among the membership of the Mission Board, or for the Bohemian-Moravian Mission.

9. The conduct of elections for the filling of vacancies in the Mission Board and of elections of Presidents of the Directing Board of the Unity, as required.

10. Administration of the funds belonging to the Moravian Church as a whole.

Sessions.

The Directing Board of the Unity holds sessions for united deliberations two or three times in the interval between two regular General Synods. Each of the separate constituent bodies is represented at these sessions by one of its members authorized to act in its name, who shall each time be selected by vote within the body concerned. The Mission Board has the right to send two representatives.

Each constituent body has one vote in the adoption of resolutions.

The subjects of deliberation and resolution embrace the entire sphere of activity of the Directing Board of the Unity.

PART IV.

The Mission Board.

The Mission Board of the Moravian Church is the supreme board of administration for Moravian Missions among the heathen. Its members, five in number, amongst whom the German, British and American Provinces must each be represented by one member elected as such, are chosen by each General Synod. In the case of an election to fill a vacancy a double procedure takes place: 1. Nomination: *a.* The votes of that Province which has suffered the loss of its representative are first sent in as the nomination of that Province. *b.* In the case

of the two other members, the Mission Board places in nomination not less than three names. The Directing Board of the Unity receives these nominations. 2. Election: The election itself is effected by the Directing Board of the Unity.

The sphere of activity of the Mission Board embraces the following rights and duties:

1. Administration of the work of Foreign Missions in its entirety and therewith the control and superintendence of the Mission Provinces and also of mission business within the four Provinces in so far as it is not administered by the Boards of these Provinces.

2. The public representation of the Foreign Missions in general, and of the Mission Board in its corporate capacity in particular, both in legal processes and otherwise.

3. The calling of persons to Mission service, their retirement from service, and in case of necessity also their dismissal.

4. Decision with regard to the reception of acolytes and the ordination as deacons or presbyters of persons in the service of the Missions, and the right to make proposals to the Directing Board of the Unity with regard to the consecration of bishops for the Missions.

5. The training of candidates for Mission service.

6. Control and supervision of the institutions in the German Province for the education of the children of missionaries.

7. Administration of the property of the Missions.

8. The publication of books and periodicals, etc., relating to the Missions.

9. The duty of obtaining the decision of the Directing Board of the Unity in regard to questions of principle in the conduct of the Missions, and in reference to the entrance upon or withdrawal from Mission-fields.

PART V.

The Constitution of the Independent Provinces of the Unity.

Each independent Province possesses its own constitution in accordance with the following provisions:

The Provincial Synod.

The sphere of activity of the Provincial Synod embraces the following rights and duties within the Province concerned:

1. The carrying out of the general principles laid down by the General Synod for the Constitution, Doctrine, Ritual and Congregational Life of the Brethren's Church.
2. Legislative authority in reference to church constitution, ritual and discipline.
3. Determination of forms and spheres of activity.
4. Election and appointment of the governing boards of the Province.
5. Control and superintendence of undertakings carried on in the name of the Province as a whole.
6. The alienation and acquisition of property for the Province and determination of its management.
7. Election of bishops.
8. Election of delegates to the General Synod.
9. Hearing and settlement of appeals.

The Synods are responsible to the General Synod for the principles in accordance with which they transact their business.

Resolutions of the Synods are binding upon all boards, congregations, ministers and members in the Province concerned.

The Executive Board.

The Provincial Synod elects the governing board of the Province, which is responsible to the Synod and must render to it an account of its administration.

The sphere of activity of the Board (Directing Board,

Provincial Elders' Conference) embraces all that is involved in the administration and representation of the affairs of the Province, and is defined in the Church Book of the Province, as is also the term of office of the Board.

First and foremost as executive of the Province the Board must carry out all the rules and regulations and principles adopted by its Synod with regard to the congregations and the Provincial undertakings. On the other hand, whilst keeping in view the general calling and purpose of the Brethren's Church, the Board has the right to initiate such measures as show themselves to be necessary in the practical work of administration.

The Individual Congregations.

The constitution of the individual congregations of the Brethren's Church is regulated by the separate Provinces in accordance with needs; in every case, however, the normal principle must be observed throughout the entire Brethren's Unity, that in the administration of the self-supporting congregations pastors must be associated with representatives of the membership in accordance with definite regulations so as to guarantee collegiate activity in the oversight of the inner and external life of the congregations.

PART VI.

Appeals.

1. The Provincial Synods are the final court of appeal for the individual members, congregations, schools and boards of a Province of the Unity.

2. The Directing Board of the Unity is

a. The final court of appeal for the individual members, congregations, schools and boards of the Mission Fields, and of the Evangelical Church of the United Brethren in Austria and of the Hospital for Lepers in Jerusalem.

The Directing Board of the Unity is also the final court of appeal for the Mission Board and for each of the Directing Boards of the Provinces of the Unity if an appeal becomes necessary in reference to matters of dispute which arise within the Board itself, and pertaining to its own sphere of activity.

b. The first court of appeal in connection with all matters which fall within the purview of the General Synod, yet for the minority of a Provincial Synod only on condition that it includes one-third of the voting members, and for the minority of a Provincial governing board only on the same condition.

In this case the governing board of the Province from which the appeal comes to the Directing Board of the Unity has the right to demand information concerning the proceedings, but is without a vote in the decision.

3. The General Synod is the final court of appeal

a. For the cases named under *2b.*

b. For the governing boards of the individual Provinces and for the Mission Board in each case as a unit, in so far as the question in dispute falls within the purview of the General Synod. Appeals which fall without the purview of the General Synod are herewith expressly disallowed.

In the case of an appeal to the General Synod the decision of the Directing Board of the Unity remains in force until the convocation of the General Synod.

SECTION II.—CONSTITUTION OF THE AMERICAN MORAVIAN CHURCH, NORTH.

THE PROVINCIAL SYNOD.

Powers of the Provincial Synod.

The Synod of the American Province shall have power:

a. To fix the time and place of meeting for the next Provincial Synod, but in cases of emergency, the Provincial Elders' Conference may convene the Synod at an earlier day.

b. To determine, from time to time, the number of delegates each church shall be entitled to send to such Synod, and the manner of their election.

c. To elect the delegates which the Province may be entitled to send to the General Synod.

d. To elect Bishops.

e. To elect an Executive Committee, to be called the Provincial Elders' Conference, to consist of such number of members as the Provincial Synod may, from time to time, determine, to be chosen from among the ordained Ministers of the Church.

f. To elect the President of the College and Theological Seminary*

g. To examine and direct all financial matters of the Province, and prescribe rules for their management.

h. To have the oversight and direction of all the educational institutions of the Province.

i. To regulate the organization of churches, and have the general direction of the Home Missions in the Province.

j. To direct and control all church publications in the Province, subject to the established doctrine and liturgy.

k. To hear and redress complaints and grievances, and generally to direct all matters which belong to the government of the Church in the Province, and to adopt rules and regulations concerning the same not inconsistent with the powers of the General Synod.

Members of the Provincial Synod.

The following shall be members of the Provincial Synod:

a. The members of the existing Provincial Elders' Conference.

b. All Bishops of the Moravian Church residing in the Province, whether in actual service or not.

* This enactment gives the Synod the *right* to elect the President of the College, but does not require it to be done. He may be appointed by the P. E. C., upon the nomination of the Board of Trustees of the College and Seminary.

c. All ordained Ministers of the Church in the Province who are in actual service as Pastors, or in the various educational institutions.

d. The delegates from the different churches of the Province.

e. The members of the Unity's Elders' Conference or their delegates, the delegates of the several Provinces of the Unity, the financial agent of the Unity's Elders' Conference in the Province, the delegates of the Synods of other denominations with which the Provincial Synod stands in correspondence, and such other brethren as the Provincial Synod may determine upon, shall be entitled to seats as advisory members, but without a vote.

f. The President shall be chosen from among the Bishops of the Province, if there be any in attendance.

THE PROVINCIAL ELDERS' CONFERENCE.

Powers of the Provincial Elders' Conference.

The Provincial Elders' Conference of this Province shall have power:

a. To appoint one of their number to act as President.

b. To see that the enactments of General Synods are faithfully executed in the Province.

c. To appoint and control all Ministers and other servants of the Province.

d. In cases of emergency, to convene the Provincial Synod.

e. To administer the government of the Church in the Province generally, under such rules and regulations as shall be adopted, from time to time, by the Provincial Synod.

AMENDMENTS TO THE CONSTITUTION.

Any proposed alteration in the constitution, as the same is set forth in the Results of the General Synod of 1857, and in so far as alterations in the constitution are within

the power of the Provincial Synod, shall be referred to a committee of nine, to be elected by ballot, and when the committee shall have reported upon the proposed alteration, the same shall be read as reported, shall be discussed in Synod, and shall then be voted upon on three several days, and shall be considered as adopted only in case, at each reading and voting, three-fourths of the members present vote in its favor.

PRESENT BY-LAWS TO THE CONSTITUTION OF THE AMERICAN PROVINCE, NORTH.

I. *The Provincial Synod.*—The Provincial Synod shall be convened once in every five years, and all officers and boards appointed by the Synod shall report to the same.

II. *Election of Delegates to the Synod.*—1. In the election of delegates to the Provincial Synod, the number of communicant members in the several churches on the New Year preceding said election shall be taken as the basis of representation at the Synod, and a certified copy of said number, signed by the Ministers and the Church Committee, or Board of Elders, shall be sent in to the Provincial Elders' Conference prior to the holding of the Synod. Each church having less than 150 communicants shall send one delegate; each church having 150 communicants and less than 300, two delegates; each church having 300 communicants and less than 500, three delegates; each church having 500 communicants and less than 700 shall be entitled to four delegates, and each church having 700 communicants and less than 900 shall be entitled to five delegates; each congregation having 900 communicants and less than 1100 shall be entiled to six delegates; each congregation having 1100 communicants and less than 1300 shall be entitled to seven delegates; each congregation having 1300 communicants and less than 1500 shall be entitled to eight delegates; and for congregations having 1500 communicants or more, the same ratio between

communicant members and delegates shall be observed. When two or more congregations unite in the support of the same pastor, the communicant membership of the largest of these congregations constitutes the basis of representation.

2. The right of representation by lay delegates shall be contingent upon self-support, the payment of an adequate salary to its minister, and the full and complete payment of all quotas for Synodical Expenses and Provincial Revenue.

3. In the election of delegates the several congregations shall be at liberty to determine for themselves what qualifications shall be necessary to entitle the individual members to the privilege of voting, provided, however, that only those shall be allowed to vote for delegates who are regular communicant members in good standing.

4. Elections of delegates to Provincial Synods shall be by ballot, and a majority of all the votes cast shall be necessary to a choice; should there be a tie between candidates, a new election shall be held.

5. Delegates shall be furnished with certificates of election, signed by the officers of the meeting at which the election is held, or other proper authorities presiding over it, which certificates shall state that the delegate was elected by a majority of votes.

Blanks for this purpose shall be issued by the Provincial Elders' Conference, together with the circular calling for the election.

6. Only resident communicant members of a congregation, in good standing, are eligible for election as delegates.

III.—*The Expenses of the Synod.*—1. Voting members of the Provincial Synod alone receive the necessary railroad fare, with subsistence.

2. For the defrayment of the expenses of both Provincial and District Synods, including the printing of the Journal, etc., the self-sustaining congregations shall contribute at the rate of 20 cents for each communicant mem-

ber per annum, and the Home Mission congregations at the rate of 15 cents for each communicant per annum; these assessments to be remitted annually to the Provincial Treasurer not later than April 30.

IV.—*Provincial Elders' Conference.*—1. The Provincial Elders' Conference shall consist of three members.

2. They shall be elected by the Provincial Synod, and when the ensuing Synod have organized they shall resign their office.

3. They shall have power to organize by electing a President, Secretary, and Treasurer.

V.—*Filling of Vacancies in the Provincial Elders' Conference.*

Vacancies which may occur in the Provincial Elders' Conference during the interim between Provincial Synods, shall be filled by the votes of the ministers in active service and of electors chosen in each congregation entitled to lay representation in the Provincial Synod; these votes to be sent to the remaining members of the Conference within twenty-eight days of the mailing of the circular announcing the vacancy. An absolute majority of the votes cast is requisite for an election.

VI.—*The Election of Bishops.*—Bishops are elected by the Provincial Synod. The choice of the Synod shall be expressed by ballot, and two-thirds of all the votes of the members present shall be required for an election.

VII.— *Votes to Fill Vacancies in the Mission Board.* To fill a vacancy in the Mission Board there must be collected from each Province seventeen ballots (in the American Churches, thirteen from the Northern and four from the Southern), and the votes to which the American Church, North, is entitled shall be apportioned among the ministers by the Provincial Elders' Conference.

VIII.—*Finances.*—1. Every Provincial Synod shall elect a committee of six persons, who shall constitute an

Advisory Board for the management of the Sustentation Fund, in connection with the Provincial Elders' Conference.

2. In case of the resignation or death of any member of said committee, it shall have power to fill the vacancy until the next election.

3. It shall be the duty of said committee, in connection with the Provincial Elders' Conference, to hold monthly meetings, at which meetings a statement of the cash account shall be submitted by the Treasurer, and such part of the cash in hand as may be deemed advisable be securely invested.

4. At such meetings, the two bodies shall act jointly, and the resolutions adopted by a majority, with regard to investments, shall be binding upon the Provincial Elders' Conference.

5. The Provincial Elders' Conference shall, at no time, make any change in the investments of the Sustentation Fund, without first consulting the Advisory Committee.

6. An abstract of the accounts of the Sustentation Fund shall be annually communicated to the Board of Elders and Trustees of the congregations entitled to representation in the Synod of the Province.

IX.—*Home Missions.*—1. The great objects of the Home Mission shall be to spread the Gospel, to win souls for Jesus, wherever he opens the door in our country, and to form societies and congregations in full communion with the Moravian Church.

2. The management of our Home Missions, including the expenditure and control of all funds appropriated in aid of the Home Mission cause by the Church, or contributed by societies or individuals, for general Home Mission purposes, shall be vested in the Board of Church Extension, constituted of the Provincial Elders' and three laymen elected by the Provincial Synod.

3. Any number of persons, being under the care of a Home Missionary, appointed by the P. E. C., may, with the

consent of the Board of Church Extension, and under such rules and regulations as it shall prescribe, organize themselves into a Home Mission congregation, the full communicant members of which shall be considered individually full members of the Moravian Church; but no Home Mission congregation, as such, shall have the privilege or right of synodical representation.

4. When such a Home Mission congregation shall have been completely organized and its members fully instructed and indoctrinated in the ways and principles of our Church, said Home Mission congregation may be constituted a regular Moravian or Brethren's Church, in accordance with the rules and provisions laid down by the Provincial Synod; but no Home Mission congregation shall be constituted and admitted as a regular Moravian or Brethren's Church, unless by a resolution of the Provincial Synod, and until such Home Mission congregation shall be fully able and willing to provide for the support of its minister, and the necessities of its church establishment, without any fixed or regular aid out of the general funds of the Church.

5. No person shall be employed as a missionary or minister in any of our churches, unless the P. E. C. shall be fully satisfied with his qualifications for such office, including an acquaintance with the doctrines, principles and discipline of the Brethren's Church, and unless he shall have been a member of the same, either in this country or elsewhere, for at least one year next preceding his appointment; always provided that the restriction as to time and membership shall not apply to regularly ordained ministers and licentiates presenting the proper credentials.

6. If brethren, with needful qualifications, be found, they shall be commissioned to visit new and destitute localities in our country, and be licensed to preach the Gospel and collect congregations, having their traveling expenses paid, but without depending for support upon the funds of the

Church: the first places to be visited shall be those in which one or more Moravian families have settled.

X.—*District Synods and District Executive Boards.*—1. In each of the four Districts of the American Moravian Church, North, at intervals of two or three years District Synods are held, whose membership is constituted of the Bishops of the Province, the members of the Provincial Elders' Conference, a lay delegate of the Board of Church Extension, the ministers in active service within the District, and the representatives of the congregations, each Church and Home Mission being represented. It is the duty of these synods in all proper ways to promote vital religion within their Districts; to examine into, develop and strengthen the work of the Church therein, collect information relating to matters of Church activity within their several Districts, hear complaints and grievances, examine into the causes thereof, endeavor to adjust and reconcile differences, examine how the enactments of Provincial and District Synods are carried out in the District, stimulate systematic beneficence and contributions to the Church's wants, and encourage collections in aid of special Church activity within the Districts; and they may direct and control the expenditure of all moneys raised within the District, raised through their instrumentality or committed to them; and they have the power to legislate on all matters pertaining to their Districts, and to create such boards and officers as may be necessary, provided that such legislation does not in any wise conflict with the powers or enactments of General or Provincial Synods.

2. Each District has its Executive Board constituted of ministers and laymen, elected by the District Synod and serving as its executive, and as assistants of the Provincial Elders' Conference and the Board of Church Extension.

XI.—*Ministers.*—1. At his ordination as deacon or presbyter, every minister shall be required to declare publicly, at the administration of the rite, his belief in the Holy

Scriptures as the only rule of faith and conduct, and his adherence to the rules and regulations of the Moravian Church.

2. Before regular candidates for the Ministry, or other brethren who desire to preach, statedly engage in the public ministration of the Gospel, they shall be licensed by the Provincial Elders' Conference, after having been duly examined by the same.

3. In all cases, when, after a trial for a reasonable time, a minister shall be found to be not adapted to the service of the Church, the Provincial Elders' Conference shall inform him of the fact—and at the end of one year from said notification, all claim on the part of said minister to aid from the funds of the Church shall cease.

4. It shall be the duty of the Provincial Elders' Conference, when a minister or missionary is convicted of serious moral delinquency, to declare him suspended from the discharge of ministerial functions, and publish the fact in the Church-papers.

5. The receipt of a pension is conditioned upon faithful service for a specified number of years.

XII.—*Churches.*—Every Brotherly Agreement, adopted by any congregation, shall contain the following clause:

"We hereby express our cordial assent to, and agree to be governed by, the enactments of the General Synod of the Moravian Church, and the Synod of the Province to which our congregation belongs, and to make our conduct as individuals, and our course as a congregation, conform to the principles set forth in the published Results of said Synods."

XIII.—*Educational Institutions.*—1. The several educational institutions of the Province are incorporated, each being in charge of a board of trustees, elected by the Provincial Synod, and constituted of ministers and laymen. The members of the Provincial Elders' Conference are *ex-officio* members of the Board of Trustees of the College

and Theological Seminary, and are advisory members of the Boards of Trustees of the several boarding schools.

2. The professors of the College and Seminary and the principals of the schools are appointed by the Provincial Elders' Conference upon nomination of the Boards of Trustees, and a pledge of office is required from the professors of the Seminary upon induction into office, consisting of a public declaration of adherence to the doctrinal standpoint of the Moravian Church.

CHAPTER IV.

DOCTRINE.

INTRODUCTION.

The Ancient Church of the Brethren had a regular Confession of Faith. It was revised and republished, between the years 1460 and 1658, thirty-four times, in Bohemian, Latin and German. The German edition, of 1533, was printed at Wittenberg, with an introduction by Dr. Martin Luther. It appeared in its most complete form in 1535, in Bohemian, and was presented to King Ferdinand. Afterwards this same edition was translated into Latin, and printed at Wittenberg, in 1538, again with an introduction by Luther.

The Renewed Church has no Confession of Faith, as such, that is, no document bearing this name. But "in common with the whole of Christendom it declares its adherence to the doctrines contained in the *Apostles' Creed*, and recognizes further, that in the twenty-one doctrinal articles of the Augsburg Confession, as being the first and most general Confession of the *Evangelical* (Protestant) *Church*, the chief doctrines of the Christian faith are clearly and simply set forth. The liberty of conscience of our members is in no wise bound thereby, especially in those countries where the Augsburg Confession has not the same authority as in Germany. For we will acknowledge no other canon or rule of doctrine than *Holy Scripture alone*."*

But although the Church has issued no Confession of Faith, as such, it has several works, bearing the authority of the General Synod, and setting forth the doctrines which

* Results of the General Synod of 1899, page 25.

it teaches. These are: "An Exposition of Christian Doctrine as taught in the Protestant Church of the United Brethren," by Bishop Spangenberg, Barby, 1779, translated into English by La Trobe, and published in 1784; "A Catechism for the Instruction of Youth in the Church of the United Brethren," various editions, German and English; "An Epitome of Christian Doctrine for the Instruction of Candidates for Confirmation;" and a chapter on Doctrine, in the "Synodal Results." "The Easter Morning Litany," moreover, contains a brief Confession of Faith, and is used, annually, in all Moravian Churches in Christian and heathen lands.

A Compendium of Doctrine is here given, compiled from the authorized publications of the Church, and in their very language, with references to the works from which the sentences are severally taken. Then follows the Easter Morning Litany.

A COMPENDIUM OF DOCTRINE.

I.—*Of the Standard of Doctrine.*

The Holy Scriptures of the Old and New Testaments are, and shall remain, the only rule of our faith and practice, We venerate them as God's Word, which He spake to mankind of old time in the prophets, and at last in His Son and by His apostles, to instruct us unto salvation through faith in Christ Jesus. We are convinced that all truths that declare the will of God for our salvation are fully contained therein.*

II.—*Of the Holy Trinity.*

We believe that God revealed himself to man, as Father, Son, and Holy Ghost. (Matt. xxviii, 19.)†

* Results of the General Synod of 1899, page 26.

† Catechism for Confirmation, Question 7.

III.—*Of God the Father.*

The most exalted character we can give of the Father, is that He is the Father of our Lord Jesus Christ (2 Cor. xi, 31; Eph. i, 3; 1 Peter i, 3);* hence we hold the doctrine of the love of God, the Father, who "has chosen us in Christ before the foundation of the world," and who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."†

IV.—*Of God the Son.*

We hold the doctrine of the real Godhead and the real Humanity of Jesus Christ—that the only begotten Son of God, by whom all things in heaven and earth were created, forsook the glory which He had with the Father before the world was, and took upon Him our flesh and blood, that He might be made like unto His brethren in all things yet without sin.‡

V.—*Of God the Holy Ghost.*

We hold the doctrine of the Holy Ghost and His gracious operations,‖ who proceedeth from the Father, and whom our Lord Jesus Christ sent after He went away, that He should abide with us forever;§ and believe that it is He who works in us the knowledge of sin, faith in Jesus, and the witness that we are the children of God.¶

VI.—*Of Total Depravity.*

We hold the doctrine of the Total Depravity of human nature, that, since the fall, there is no health in man, and that he has no strength to save himself.**

* Spangenberg's Exposition, page 140.
† Results of 1899, page 27.
‡ Results of 1899, page 27.
‖ Results of 1899, page 28.
§ Easter Morning Litany, page 12
¶ Results of 1899, page 28.
** Results of 1899, page 27.

VII.—*Of the Atonement.*

We hold the doctrine of our Reconciliation unto God, and our Justification before Him through the sacrifice of Jesus Christ—that Christ "was delivered for our offences, and was raised again for our justification," and that by faith in Him alone we obtain through His blood forgiveness of sin, peace with God, and freedom from the bondage of sin.*

VIII.—*Of the New Birth.*

It has been from the beginning, and must ever remain, the aim of the Brethren's Church to constitute a living Church, in which every individual member is a true Christian.

For this living heart-faith is necessary, for one becomes a true Christian only through faith; but it is also necessary that the soul be brought to a deep and thorough conviction of its sin and misery, of its worthiness of damnation, and of its need of redemption. For the more earnest is the longing for peace the more confidently, on the evidence of God's faithful word, can the redemption wrought out by Christ be laid hold of by faith.

Through faith the sinner receives from God, through grace, the *forgiveness of his sins, purification in the sight of God, and peace with God*; and he receives the power (the right) to become *a child of God.*†

IX.—*Of Faith.*

Faith is the acceptance of Jesus Christ as our personal Saviour, a full trust in His atonement, and a willing consecration to his service.‡

X.—*Of Sanctification.*

The same grace which effects in the soul the knowledge of sin, and justifies the sinner before God and makes him a child of God, works in him further also true *sanctification.*

* Results of 1899, page 28.
† Results of 1899, pages 29 and 30.
‡ Catechism for Confirmation, Question 24.

This sanctification, however, consists not merely in the laying aside of certain sinful habits and vices, but far more in the renewal of the inmost mind, and the decision of the whole heart and will be the Lord's. We love Him who first loved us, with the whole heart, the whole soul, and the whole mind, and we give proof of our love by doing the will of God with the whole heart, and obeying His commandments.

But all the power thus to press forward towards the goal is given us by the gracious operation of the Holy Ghost, if we do not cease to look in faith unto Jesus, the Author and Perfecter of our faith—that is, do not cease to look in faith at the whole merit of His life, sufferings, death and resurrection—and if we abide in that constant confidential intercourse with Him which a pardoned sinner has with his Saviour. That intercourse is none other than the abiding of the branch in the vine, of which Christ says: "As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me; for, apart from me, ye can do nothing." (John xv, 4, 5.)

Thus the new life of the regenerate child of God is safely carried forwards towards its maturity, according to the measure of the stature of Christ, towards its glorification in the image of Christ and its perfection in eternity; whilst the heart, in that faith, becomes from day to day more fully "persuaded that neither death nor life, nor angels, nor principalities, nor things present nor things to come, nor powers, nor height nor depth, nor any other creature, shall be able to separate it from the love of God, which is in Christ Jesus our Lord."*

XI.—*Of Jesus Christ as the Center of Doctrine.*

In conformity with the aforesaid articles of faith, Jesus Christ, our personal Saviour, in whom we have the grace of the Son, the love of the Father, and the communion of

* Results of 1899, pages 30 and 31.

the Holy Ghost, is Himself the great center of our preaching. The word of the Cross—that is, the testimony of His freewill offering of Himself to become incarnate as a man, to suffer and to die, and of the treasures of grace thereby obtained for us is the sum and substance of our preaching. To proclaim the Lord's death we consider the chief calling of the Brethren's Church. We direct men unto Him who of God is made unto us wisdom, and righteousness, and sanctification and redemption.

Hence we hold that, while the law of God is indeed given to us that by it might be the knowledge of sin (Rom. iii, 20), we are led to still deeper contrition of heart by the Holy Spirit's witness to our want of faith in Jesus and our indifference towards the Saviour who was crucified for us. For our want of faith in Him, our indifference to His sufferings and death, yes, the hostility to Jesus deeply imbedded in our nature, is the essential and most fundamental sin of our heart.

The believing view of His agony and death shows us that our nature is deserving of curse and condemnation, but also reveals to us that herein is the only ground of our justification before God, of our reconciliation to Him, and of our redemption from death, the wages of sin, as well as from the service of sin, so that our conscience can be purged from dead works to serve the living God.*

XII.—*Of Christian Life.*

Our great and only Master comprises the whole system of Christian ethics, as to its inmost spirit, in the commandment of *love to God and to our neighbor*. Therefore, following His example and that of His apostles, we also would insist in detail on all the Christian virtues that spring from this love and adorn the character of a true child of God; and we insist especially on faithful conscientiousness in all we do and leave alone, and, at the same time, emphatically warn against all that is evil and vicious. In this our

* Results of 1899, pages 28 and 29.

endeavor to live a complete Christian life we not only look to Jesus as our most prefect *model,* but ever also place our complete dependence on the *blood of Jesus Christ,* the Son of God, by which we are not alone *justified* before God, but are also *sanctified* in our way of life. In complete accord with the admonition of Christ, we will ever and again witness aloud, that there can be no question of good fruits until a *good tree has been planted* that *is able* to bear good fruit.*

XIII.—*Of the Church.*

The souls dispersed in all the world, who adhere to Christ by faith, who are partakers of the Holy Ghost, and worship the Father in spirit and in truth, are the body of Christ, the house of God, the flock of the Good Shepherd† —the holy, universal Christian Church.‡

XIV.—*Of Baptism.*

Baptism is the sign and pledge of the covenant of grace, in which God forgives our sins for Christ's sake, and we confess our faith in God the Father, Son and Holy Ghost, and promise obedience and devotion to Him.||

XV.—*Of the Baptism of Infants.*

Inasmuch as our children, by their birth in the Christian Church, are called by the Lord to participate in the blessings of the kingdom of Jesus Christ (1 Cor. vii, 14), and Christ himself blessed little children, and declared that of such was the kingdom of heaven, we consider it to be the duty of parents to bring their infants to be baptized;§ and believe that a child, too, may experience what Paul says: "According to His mercy God saved us, by the washing of

* Results of 1899, page 32.
† Spangenberg's Exposition, page 441.
‡ Easter Morning Litany, page 13.
|| Catechism for Confirmation, Question 41.
§ Results of 1899, page 42.

regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Saviour." (Titus iii, 5 and 6.)*

XVI.—*Of the Lord's Supper.*

The promise of the forgiveness of sins and of the grace of God is renewed and sealed to us, in the sacrament of the Lord's Supper—which is a memorial of His death, instituted by Christ himself, wherein, while jointly eating of the blessed bread and drinking of the blessed cup, we receive the body and blood of our Lord Jesus Christ, as a pledge to the believer of the benefits of His atonement.† (1 Cor. xi, 26; x, 16.) That is, whenever this Holy Supper is taken according to the mind of Jesus Christ, the enjoyment of the bread and wine is connected with the enjoyment of the body and blood of Jesus, in a manner incomprehensible to us, and, therefore, inexpressible.‡

XVII.—*Of the Final Condition of Mankind.*

We hold the doctrine of the Second Coming of the Lord in glory, and of the Resurrection of the Dead, unto life or unto condemnation

To the unbeliever it is the beginning of judgment, while the believer departs to be with Christ. Christ will be the Judge and declare the final destiny of all men; either everlasting bliss in unbroken communion with God and the saints, or everlasting woe in hopeless separation from God.¶

* Spangenberg's Exposition, § 141.
† Catechism for Confirmation, Question 44.
‡ Spangenberg's Exposition, page 245.
‖ Results of 1899, page 28.
¶ Catechism for Confirmation, Questions 47, 51, 52.

THE EASTER MORNING LITANY.

MINISTER.—I believe in the One only God, Father, Son and Holy Ghost, who created all things by Jesus Christ, and was in Christ, reconciling the world unto Himself.

I believe in God, the Father of our Lord Jesus Christ, who hath chosen us in Him before the foundation of the world;

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son;

Who hath blessed us with all spiritual blessings in heavenly places in Christ;

Who hath made us meet to be partakers of the inheritance of the saints in light: having predestined us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.

CONGREGATION.—*This I verily believe.*

We thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight.

Father, glorify Thy name.

MIN. AND CONG.—*Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever and ever: Amen.*

MIN.—I believe in the name of the only begotten Son of God, by whom are all things, and we through Him;

I believe that He was made flesh, and dwelt among us, and took on Him the form of a servant;

By the overshadowing of the Holy Ghost, was conceived of the Virgin Mary; as the children are partakers of flesh

and blood, He also Himself likewise took part of the same; was born of a woman;

And being found in fashion as a man, was tempted in all points like as we are, yet without sin:

For He is the Lord, the Messenger of the covenant, whom we delight in. The Lord and His Spirit hath sent Him to proclaim the acceptable year of the Lord:

He spoke that which He did know, and testified that which He had seen: as many as received Him, to them gave He the power to become the sons of God.

Behold the Lamb of God, which taketh away the sins of the world;

Suffered under Pontius Pilate, was crucified, dead, and buried;

The third day arose again from the dead, and with Him many bodies of the saints which slept;

Ascended into heaven, and sitteth on the throne of the Father, whence He will come, in like manner as He was seen going into heaven.

The Lord will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, to judge both the quick and the dead.

This is my Lord, who redeemed me, a lost and undone human creature, purchased and gained me from sin, from death, and from the power of the devil;

Not with gold or silver, but with His holy precious blood, and with His innocent suffering and dying;

To the end that I should be His own, and in His kingdom live under Him and serve Him, in eternal righteousness, innocence, and happiness;

Even as He, being risen from the dead, liveth and reigneth, world without end.

CONG.—*This I most certainly believe.*

I believe in the Holy Ghost, who proceedeth from the Father, and whom our Lord Jesus Christ sent, after He went away, that He should abide with us forever;

That He should comfort us, as a mother comforteth her children;

That He should help our infirmities, and make intercession for us with groanings which cannot be uttered;

That He should bear witness with our spirit, that we are the children of God, and teach us to cry, Abba, Father:

That He should shed abroad in our hearts the love of God, and make our bodies His holy temple:

And that He should work all in all, dividing to every man severally as He will.

To Him be glory in the Church, which is in Christ Jesus, the holy, universal Christian Church, in the communion of saints, at all times, and from eternity to eternity.

CONG.—*Amen.*

I believe that, by my own reason and strength, I cannot believe in Jesus Christ my Lord, or come to Him;

But that the Holy Ghost calleth me by the Gospel, enlighteneth me with His gifts, sanctifieth and preserveth me in the true faith;

Even as He calleth, gathereth, enlighteneth, and sanctifieth the whole Church on earth, which He keepeth by Jesus Christ in the only true faith:

In which Christian Church, God forgiveth me and every believer all sin daily and abundantly.

CONG.—*This I assuredly believe.*

I believe, that by holy baptism I am embodied a member of the Church of Christ, which He hath loved, and for which He gave himself, that He might sanctify and cleanse it with the washing of water by the word.

CONG.—*Amen.*

In this communion of saints my faith is placed upon my Lord and Saviour Jesus Christ, who died for us, and shed His blood on the cross for the remission of sins, and who hath granted unto me His body and blood in the Lord's Supper, as a pledge of grace; as the Scripture saith, our Lord Jesus Christ, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat: this is my body which is given for you; this do in remem-

brance of me. After the same manner also, our Lord Jesus Christ, when He had supped, took the cup, gave thanks, and gave it to them, saying, Drink ye all of it: this is my blood, the blood of the New Testament, which is shed for you, and for many, for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me.

CONG.—*Amen.*

I have a desire to depart, and be with Christ, which is far better; I shall never taste death; yea, I shall attain unto the resurrection of the dead: for the body which I shall put off, this grain of corruptibility, shall put on incurruption; my flesh shall rest in hope.

And the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, shall also quicken these our mortal bodies, if so be that the Spirit of God hath dwelt in them.

CONG.—*Amen.*

We poor sinners pray,
Hear us, gracious Lord and God;

And keep us in everlasting fellowship with our brethren, and with our sisters, who since last Easter-day have entered into the joy of their Lord; and with the whole Church triumphant; and let us rest together in Thy presence from our labors.

Glory be to Him who is the Resurrection and the life; He was dead, and behold, He is alive for evermore; and he that believeth in Him, though he were dead, yet shall he live.

Glory be to Him in the Church which waiteth for Him, and in that which is around Him, from everlasting to everlasting.

CONG.—*Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all.

CONG.—*Amen.*

CHAPTER V.

MINISTRY.

The orders in the Ministry of the United Brethren's Church are derived from the Ancient Unitas Fratrum, and are those of *Bishops, Presbyters* and *Deacons.*

I. *Bishops.*—The episcopal succession, which was secured in the manner set forth in the first chapter, is prized by the Church as a valuable inheritance, as one of the principal links which connect the former and the present Unity, and as the historic form of its organic life. But the prerogatives of the episcopal office, as it now exists, are different from those formerly connected with it. In the Ancient Church, the administration was vested, *ex-officio*, in the bishops. This is not the case now. The resuscitated Church had adopted a form of administration before the episcopate was transferred to it, and when the transfer took place no change was made in that form.

The General Synod has established the following principles:

The office of a bishop imparts in and by itself no manner of claim to the control of the whole Church, or of any part of it; the administration of particular dioceses does, therefore, not belong to the bishops. A bishop, like every other minister of the Unity, must receive a special commission from the Synod, or from the Directing Board of a Province, for every office which he may have to fill. A bishop alone is authorized to perform ordinations to the various grades of the Ministry of the Church. The appointment of a brother for consecration must proceed from the Directing Board concerned. When a bishop receives the commission to ordain a brother it becomes his duty to

converse with him before the ordination in regard to his spiritual experience, and to inquire into his state of heart and mind. If the brother should not appear to him a fit candidate he is authorized for his part to decline the ordination.

The office of a bishop is in a peculiar sense that of an intercessor in the Church of God. His function at the ordination shall be a work of love upon the hearts of his brethren. He shall meet those who are presented to him for ordination as a father in Christ, and shall bear such after their ordination, and with them the whole Brethren's Unity, upon his heart, as Aaron, the High-Priest, bore the names of the children of Israel on the breast-plate, for a memorial before the Lord continually.

The prerogatives of the bishops, in virtue of their office, are:

1. They only can ordain to the three orders in the ministry.

2. They are specially represented in the General Synod by certain of their own members.

3. They have a seat and a vote in the Provincial and District Synods of the respective Provinces in which they reside.

At the same time, however, bishops are almost invariably, by election or appointment, connected with the administration of the Church, both in the Provinces and in the Unity at large.

Bishops are elected by the General Synod, or by Provincial Synods.

II. *Presbyters.*—The degree of presbyter is primarily to be conferred upon such deacons as are appointed to the ministry of the Word, and to the charge of a congregation in one of the four Provinces of the Unity, or are entrusted with the direction of any particular branch of Church work.

III. *Deacons.*—The diaconate is the first degree of orders in the Church. It entitles to the exercise of the ministry of the Word and of the sacraments. After the example

of the Apostolic Church, this consecration may be also imparted to those brethren to whom the control of the temporal affairs of the Church is committed.

Candidates for the Ministry.—In the American Province, such young men as have finished their studies in the Theological Seminary, and passed the examinations which are held, semi-annually, in this institution, become candidates for the Ministry, and are, after a time, licensed to preach.

Here follows the episcopal succession, from the beginning of the Ancient Unitas Fratrum to the present time. Stephen, Bishop of the Waldenses, and his colleague, transferred the succession to the Ancient Church, in the year 1467. Daniel Jablonski and Christian Sitkovius, the survivors of the line, transferred the succession to the Renewed Church, in the year 1735, consecrating David Nitschmann the first bishop of the present Unity. It will be seen from this list, that the Moravian is the oldest Protestant Episcopal Church. In the year 1749, the Parliament of Great Britain passed an act to encourage the Brethren to settle in North America, and acknowledged them as an Episcopal Church.

THE EPISCOPAL SUCCESSION OF THE UNITAS FRATRUM, FROM 1467 TO 1735.

Number	Year of Consecration	BISHOP	PROVINCE
1	1467	Matthias of Kunwald	Bohemian-Moravian.
2	1499	Thomas of Prelouc	" "
3	1499	Elias of Chrenovic	" "
4	1500	Luke of Prague	" "
5	1500	Ambrose of Skuc	" "
6	1517	Martin Skoda	" "
7	1529	Wenzel Bily	" "
8	1529	Andrew Ciklowsky	" "
9	1529	John Roh (Horn)	" "
10	1532	John Augusta	" "
11	1532	Benedict Baworinsky	" "
12	1532	Veit Michalek	" "
13	1537	Martin Michalek	" "
14	1537	Mach Sionsky	" "
15	1553	John Czerny	Bohemian.
16	1553	Matthias Czerwenka	"
17	1557	George Israel	Polish.
18	1557	John Blahoslaw	Moravian.
19	1571	Andrew Stephan	"
20	1571	John Kalef	Bohemian.
21	1571	John Lorenz	Polish.
22	1577	Zacharias of Leitomischl	Moravian.
23	1577	John Aeneas	"
24	1587	John Abdias	"
25	1587	Simon Theophilus Turnovius	Polish.
26	1589	John Ephraim	Bohemian.
27	1589	Paul Jessen	Moravian.
28	1594	Jacob Narcissus	Bohemian.
29	1594	John Nemcansky	"
30	1599	Samuel Sussicky	"
31	1599	Zacharias Ariston	Moravian.
32	1601	John Lanetius	Bohemian-Moravian.
33	1601	Bartholomew Nemcansky	Bohemian.
34	1606	John Cruciger	Bohemian-Moravian.
35	1608	Matthias Rybinski	Polish.
36	1608	Martin Gratian Gertich	"
37	1609	Matthias Koneczny	Bohemian-Moravian.
38	1611	Matthias Cyrus	" "
39	1612	John Turnovius	Polish.
40	1612	Gregory Erastus	Bohemian-Moravian.
41	1618	John Cyrill	" "
42	1627	Daniel Mikolajewski	Polish.
43	1629	Paul Paliurus	"
44	1632	Laurentius Justinus	Bohemian-Moravian.
45	1632	Matthias Prokop	" "
46	1632	John Amos Comenius	" "
47	1632	Paul Fabricius	Polish.
48	1633	Martin Orminius	"
49	1633	John Rybinski	"

Number	Year of Consecration	BISHOP	PROVINCE
50	1644	Martin Gertich	Polish.
51	1644	John Bythner	"
52	1662	Nicholas Gertich	"
53	1662	Peter Figulus (Jablonski)	Bohemian-Moravian.
54	1673	Adam Samuel Hartmann	Polish.
55	1676	John Zugehör	"
56	1692	Joachim Julich	"
57	1699	Daniel Ernst Jablonski	"
58	1699	John Jacobides	"
59	1712	Solomon Opitz	"
60	1712	David Cassius	"
61	1725	Paul Cassius	"
62	1734	Christian Sitkovius	"

THE BISHOPS OF THE RENEWED UNITAS FRATRUM.

Total Number from 1467	Number from 1735	Year of Consecration	BISHOP	PROVINCE.
63	1	1735	David Nitschmann	Missionary.
64	2	1738	Nicholas Louis Count Zinzendorf	"
65	3	1740	Godfrey Polycarp Müller	Silesian.
66	4	1741	John Nitschmann, Sr	German, American.
67	5	1743	Frederick von Watteville	German.
68	6	1744	Martin Dober	"
69	7	1745	Augustus Gottlieb Spangenberg	American, German.
70	8	1746	David Nitschmann, the Syndic	German.
71	9	1746	Frederick Wenceslaus Neisser	"
72	10	1746	Christian Frederick Steinhofer	"
73	11	1746	John Frederick Cammerhof	American.
74	12	1747	John von Watteville	German.
75	13	1747	Leonard Dober	"
76	14	1747	Albert Anthony Vieroth	"
77	15	1748	Frederick Martin	Danish West Indies.
78	16	1748	Peter Böhler	American.
79	17	1750	George Waiblinger	Silesian.
80	18	1751	Matthew Hehl	American.
81	19	1754	John Gambold	British.
82	20	1756	Andrew Grasmann	German.
83	21	1758	John Nitschmann, Jr	"
84	22	1758	Nathanael Seidel, Jr	American.
85	23	1770	Martin Mack	Danish West Indies.
86	24	1773	Michael Graff	American, South.
87	25	1775	John Frederick Reichel	German.
88	26	1775	Paul Eugene Layritz	"
89	27	1775	Philip Henry Molther	British.
90	28	1782	Henry von Bruiningk	German.
91	29	1782	Gottlieb Clemens	"
92	30	1782	Jeremiah Risler	"
93	31	1783	George Traneker	British.
94	32	1784	John Ettwein	American
95	33	1785	Gustavus Schaukirch	West Indies.

Total Number from 1467	Number from 173	Year of Consecration	BISHOP	PROVINCE
96	34	1786	Richard George Müller	German.
97	35	1789	Christian Gregor	"
98	36	1789	Samuel Liebisch	"
99	37	1789	Christopher Duvernoy	"
100	38	1789	Christian David Rothe	"
101	39	1790	John Andrew Hübner	American.
102	40	1790	John Daniel Köhler	American South.
103	41	1801	Thomas Moore	British.
104	42	1801	Christian Solomon Dober	German.
105	43	1801	Samuel Traugott Benade	British.
106	44	1801	Charles Gotthold Reichel	American.
107	45	1802	George Henry Loskiel	"
108	46	1808	John Gottfried Cunow	German.
109	47	1808	Herman Richter	"
110	48	1811	John Herbst	American, South.
111	49	1814	Lawrence Wilhadus Fabricius	German.
112	50	1814	Christian Gottlieb Hüffel	American.
113	51	1814	Charles Augustus Baumeister	German.
114	52	1814	John Baptist von Albertini	"
115	53	1815	Jacob Van Vleck	American, South.
116	54	1818	Gottlob Martin Schneider	German.
117	55	1818	Frederick William Foster	British
118	56	1818	Benjamin Reichel	German.
119	57	1822	Andrew Benade	American.
120	58	1825	John Wied	German.
121	59	1825	Lewis Fabricius	"
122	60	1825	Peter F. Curie	"
123	61	1825	John Holmes	British.
124	62	1827	John Daniel Anders	American.
125	63	1835	Frederick Louis Kölbing	German.
126	64	1835	John Christian Bechler	American.
127	65	1836	Charles Augustus Pohlmann	British.
128	66	1836	Hans Peter Hallbeck	South Africa.
129	67	1836	Jacob Levin Reichel	German.
130	68	1836	Daniel Frederick Gambs	"
131	69	1836	William Henry Van Vleck	American, South.
132	70	1836	John King Martyn	British.
133	71	1836	John Ellis	West Indies.
134	72	1843	John Martin Nitchmann	German.
135	73	1843	Christian Conrad Ultsch	"
136	74	1843	John Stengörd	"
137	75	1844	William Wisdom Essex	British.
138	76	1845	Peter Wolle	American.
139	77	1846	John Gottlieb Hermann	German, American.
140	78	1846	Benjamin Seifferth	British.
141	79	1848	Christian William Matthiesen	German.
142	80	1852	Francis Joachim Nielsen	"
143	81	1852	John Rogers	British.
144	82	1853	John Christian Breutel	German
145	83	1853	Henry Theodore Dober	"
146	84	1853	George Wall Westerby	British West Indies.
147	85	1854	John Christian Jacobson	American.
148	86	1857	Godfrey Andrew Cunow	German.

Total Number from 1467	Number from 1735	Year of Consecration	BISHOP	PROVINCE
149	87	1857	William Edwards	British.
150	88	1857	Charles William Jahn	German.
151	89	1857	Henry Rudolph Wullschlaegel	"
152	90	1858	Samuel Reinke	American.
153	91	1860	George Frederick Bahnson	American, South.
154	92	1862	Ernest F. Reichel	German
155	93	1862	Ernest William Cröger	"
156	94	1863	James La Trobe	British.
157	95	1864	David Bigler	American.
158	96	1864	Henry A. Shultz	"
159	97	1866	Gustavus T. Tietzen	German.
160	98	1869	Levin Theodore Reichel	"
161	99	1869	Augustus Clemens	"
162	100	1869	Gustavus B. Müller	"
163	101	1869	John England	British.
164	102	1870	Edmund A. de Schweinitz	American.
165	103	1870	Amadeus Abraham Reinke	"
166	104	1874	Emil Adolphus de Schweinitz	American, South.
167	105	1878	John Frederick William Kühn	German.
168	106	1878	William Taylor	British.
169	107	1879	Henry Levin Reichel	German.
170	108	1879	Henry Müller	"
171	109	1879	Theobald Wunderling	"
172	110	1881	Henry J. Van Vleck	American.
173	111	1883	Alexander C. Hasse	British.
174	112	1888	Mark Theophilus Richard	German.
175	113	1888	Conrad Beck	"
176	114	1888	Louis H. Erxlehen	"
177	115	1888	Herman F. Jahn	"
178	116	1888	Clement L. Reinke	American.
179	117	1888	Henry T. Bachman	"
180	118	1888	Joseph Mortimer Levering	"
181	119	1889	George Henry Hanna	Jamaica.
182	120	1890	Benjamin Romig	Missionary.
183	121	1890	Charles Edward Sutcliffe	British.
184	122	1891	Edward Rondthaler	American, South.
185	123	1891	Henry Weiss	West Indian, East.
186	124	1892	Charles Buchner	Missionary.
187	125	1894	Henry Edwards Blandford	British.
188	126	1894	Frederick Ellis	"
189	127	1896	Herman Otto Padel	Missionary.
190	128	1898	Edmund A. Oerter	American.
191	129	1898	Charles L. Moench	"
192	130	1899	Reinhold Becker	German.
193	131	1899	Paul Dober	"
194	132	1899	Arved Senft	"
195	133	1899	Frederick Stähelin	Surinam.
196	134	1899	Paul Hennig	South Africa, West.
197	135	1899	Ernest van Calker	South Africa, East.
198	136	1899	Albert Martin	Labrador.
199	137	1900	Edwin Carpenter Greider	West Indian, East.
200	138	1900	J. Herbert Edwards	British.
201	139	1901	Benjamin La Trobe	Missionary.
202	140	1901	Peter Larsen	Jamaica.

CHAPTER VI.

WORSHIP.

The manner of worship, though varying in details, in essential points is uniform throughout the Provinces of the Unity and the Foreign Missions. It is based upon a Ritual, which may be found at length in the first part of the "Liturgy and Hymns for the use of the Protestant Church of the United Brethren or Unitas Fratrum," and upon certain peculiar services of the Church, to be described in this chapter.

DAYS AND SEASONS.

The Lord's Day is of divine appointment, and its solemn observance, as a day of rest and worship, absolutely binding. It is particularly, but not exclusively, set apart for the ministration of the Word and Sacraments.

Services in the Week.—Public services of various kinds are held on week-day evenings. In the Continental Province these services take place every evening in the week throughout the entire year.

Church Seasons.—The seasons and festivals of the ecclesiastical year are observed, namely: Advent, Christmas, Epiphany, Lent, the Passion Week, Easter, Ascension-day, Whitsuntide, and Trinity Sunday.

Memorial Days.—Besides these seasons and festivals, the Church has what are called "Memorial Days," being the anniversaries of certain of the most important events in its early history. They are the following: January 19th, commencement of the Mission among the heathen in Greenland, in the year 1733; March 1st, beginning of the Church of the Brethren, in the year 1457; May 12th, laying of the

foundation-stone for the first church-edifice at Herrnhut, in the year 1727; June 17th, beginning of the building of Herrnhut by the immigrants from Moravia, in the year 1722; July 6th, martyrdom of John Hus, in the year 1415; August 13th, extraordinarily blessed celebration of the Holy Communion, in the parish-church at Berthelsdorf, in the year 1727, whereby the new covenant of love and peace between the members of the congregation, entered into by the signing of the Statutes, on May 12th, was sealed, and a remarkable baptism of the Spirit granted; September 16th, the abolition of the office of Chief Elder in the Church by the Synodical Conference assembled at London, in the year 1741, a memorial day particularly for the ministers and other servants of the Brethren's Unity; November 13th, powerful experience in the Brethren's Unity, on the occasion of making known the abolition of this office, that *Jesus* only is the Chief Shepherd and Head of the Church.

These Memorial Days are generally noticed in the public services of the evening, or of the Lord's Day next following. In many churches, however, the 13th of August and the 13th of November are celebrated as solemn festivals. As a general thing, each church also observes the Anniversary Day of its organization, and this celebration is denominated its "Congregation Festival."

THE RITUAL.

The public services of the Lord's Day begin with the Litany, which is used, in several languages, and in slightly varying form, in all the Provinces of the Unity and in the Mission-fields. It is prayed in connection with the morning sermon. The employment of this and other liturgical forms in no wise involves an inhibition of extemporaneous prayers, however, abundant liberty being enjoyed in this respect.

Originally compiled by Leonard Dober and John von Watteville, and prayed for the first time in Herrnhut on Whitsunday, 1756, the Litany has undergone a number

of revisions. In form it is responsive, and hymns are interspersed.

The *Kyrie Eleison*, an invocation and an invitation to confession, are followed by a confession of sins, all kneeling. The absolution leads to the creed, a hymn intervening. Then follow the *Gloria Patri* and the Lord's Prayer, joined with brief intercessions to the Son and the Holy Spirit. After another verse is sung, general intercessions are made with reference to providential surroundings and spiritual needs; prayers for the Church universal, for the denomination itself and its congregations and all classes therein follow another hymn. Intercessions in behalf of temporal requirements and the discharge of social duties, prayers for missions amongst the heathen, the Hebrews and Islam, petitions in behalf of the constituted authorities of the land and for its peace and prosperity, for travelers, the persecuted, the sick, the aged and the dying—for all men, and for the coming of Christ's kingdom, finally, after another hymn lead to responsive intercessions, wherein faith in the atonement is confessed and a benediction of peace is besought with this as its sure foundation.

There are two alternative forms of service for Sunday evening. In addition to a Doxology to Christ as Redeemer, the Te Deum, a Canticle of Praise, and the Easter Morning Litany, there are also special forms for the First Sunday in Advent, the Second Sunday in Advent, for Christmas Day, Epiphany, Lent, Easter Sunday, Ascension Day, Whitsunday, Trinity Sunday, in Memory of the Martyrs, for Thanksgiving, and for a Day of Humiliation and Prayer. Services for Baptism, the Lord's Supper, the Rite of Ordination, for Confirmation, for the Solemnization of Matrimony, the Burial of the Dead, for the Laying of a Corner-stone, and for the Consecration of a Church or Chapel are also prescribed.

Prayer Meetings.—The Monthly Concert for Prayer is held in all the Provinces, on which occasion, in fellowship with many other children of God, the work of the Lord in

heathen lands is particularly made the subject of supplications. Besides this stated service, other prayer meetings are frequently held, and conducted in various ways in the different Provinces and churches.

PECULIAR SERVICES.

Love-Feasts.—Love-Feasts, which are derived from the Agapæ of the Apostolical Church, are celebrated on various occasions, generally in connection with a solemn festival, or preparatory to the Holy Communion. The service consists in the singing of hymns and anthems, alternately, by the choir and congregation. Printed odes are often used, prepared for the occasion. In the course of the service a simple meal, of a bun and coffee or tea, is served, of which the congregation partake together. In some churches the Love-Feast concludes with an address by the minister.

Liturgical Services.—These are either so called "Liturgies" or "Singing Meetings." On occasion of the former, a printed collection of hymns and anthems of praise is used, which are sung or chanted, alternately, by the minister, choir and congregation. The latter are conducted as follows: the minister selects a number of verses from different hymns, in such a manner that the whole series sets forth a connected view of some devotional subject, so that the congregation, while singing, may feel as deep an interest in it, and contemplate it as directly, as though listening to a discourse. They are thus "speaking to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the Lord." (Ephes. v, 18, 19.) These Liturgical Services, which are very edifying, are confined, in the American Province, almost exclusively to German churches.

Services on Christmas Eve and New Year's Eve.—On Christmas Eve a solemn service is held, commemorating the birth of Christ. The narrative of the event is read from the gospels: hymns and anthems are sung by the

choir and congregation; an address is delivered, and prayers are offered up. On New Year's Eve there are generally two services. The first, in some congregations, is a Love-Feast; in others, it is a sermon. The second service begins half an hour before midnight. On this occasion the minister delivers a suitable discourse, and continues speaking until, precisely at twelve oclock, the organ, accompanied by a corps of trombonists, announces, in its loudest notes, the advent of a New Year, the congregation rising at the same time, and singing the following hymn of thanksgiving:

Now let us praise the Lord
With body, soul and spirit;
Who doth such wondrous things,
Beyond our sense and merit;
Who from our mother's arms,
And earliest infancy,
Hath done great things for us;
Praise Him eternally.

O, gracious God, bestow
On us, while here remaining,
An ever cheerful mind;
Thy peace be ever reigning.
Preserve us in true faith,
And Christian holiness;
That when we go from hence,
We may behold Thy face.

Immediately afterward the congregation kneels in prayer, and the minister invokes the blessing of the Lord, for the new year upon the authorities, ministers and congregations of the Moravian Church, the Foreign Missions and all its other enterprises, the government of the country, the Church of Christ generally, in all its parts, and the whole world. Thereupon the Scripture texts, appointed in the Text-Book of the Church for the first day of the New Year, are read, and the service is concluded with a hymn and the benediction.

Services of the Passion Week and Easter Festival.—The Passion Week, beginning with the Saturday before Palm Sunday, and extending to the following Saturday, is observed in a peculiarly solemn manner. In the evening of the first Saturday, a series of services commences, which are continued throughout the week, and have for their object the commemoration of the events in the history of the last days of the Son of Man, from the time when Jesus was anointed "for His burial," by Mary, at Bethany, to the day on which His body was laid in the tomb. In order to this commemoration, the history is read from a Harmony of the four Gospels, published by the Church. At appropriate passages, the reading is varied by hymns relating to what has been read, or by chants and anthems of the choir; at other passages prayer is offered up. On Palm Sunday, the rite of Confirmation is administered, and on Maundy-Thursday evening the Holy Communion celebrated. Good Friday is distinguished by several services, conducted in the manner stated above, and in the afternoon of the Saturday before Easter, a Love-Feast is celebrated. At sunrise, on Easter morning, the resurrection of the Lord from the grave is commemorated by a solemn worship, on which occasion the Easter Morning Litany (see chapter on Doctrine) is used. This service, whenever it is practicable, takes place on the church burial-ground, to which the congregation moves in procession, preceded by a corps of trombonists and singers.

The manner of observing the Passion Week is the same in all the Provinces and mission-fields of the Unity.

The Administration of the Lord's Supper.

Since the ritual of the Moravian Church in connection with the Holy Communion is unique in certain respects, this order is herewith subjoined:

The service of the Lord's Supper may be opened by the officiating minister with one or more texts of Scripture, or with a brief discourse. A hymn setting forth the mean-

ing of this sacrament, or the Lord's invitation to His people to approach His table, shall then be sung, followed by hymns of penitence and contrition of heart. Thereupon, all kneeling, the minister shall offer prayer, confessing sin and praying for absolution. This prayer may be closed with the Lord's Prayer, at the discretion of the minister. A hymn expressive of pardon, peace, and joy in the Lord, shall follow, during the singing of which the communicants, all standing, shall extend to each other the right hand of fellowship. Then, all still standing, the minister shall consecrate the bread, saying:

"Our Lord Jesus Christ, the same night in which he was betrayed, took bread, and, when he had given thanks, he brake it, and gave it to his disciples and said: Take, eat; this is my body which is given for you. This do in remembrance of me."

The consecrated bread shall then be distributed by those ministers who assist in the administration of this sacrament, or, if he be alone, by the officiating minister himself, and the occupants of each pew shall rise to receive it, the congregation meanwhile singing hymns that treat of the sufferings and death of our Lord. When the bread has been distributed, the communicants shall rise and the minister say:

"Our Lord Jesus Christ said, Take, eat; this is my body which is given for you."

Then shall the whole congregation partake simultaneously, and immediately afterward kneel in silent prayer, which may be followed by a brief hymn, the communicants still kneeling, or by these petitions:

By Thy divine presence,

By Thy holy sacraments,

By all the merits of thy life, sufferings, death and resurrection,

Bless us, gracious Lord and God.

Then shall be sung, all standing, a hymn treating of the atoning blood of Christ, during the singing of which the

minister and his assistants shall pour the wine into the cup. Thereupon the minister shall consecrate the wine, saying:

"After the same manner also our Lord Jesus Christ took the cup, when he had supped, gave thanks, and gave it to his disciples, saying: Drink ye all of it; this is my blood, the blood of the New Testament, which is shed for you and for many, for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me."

At the discretion of the minister he may chant or say, and the congregation respond:

As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Until He come.

The minister and his assistants shall partake of the cup first, and then it shall be administered to the communicants, who shall again rise to receive it, while hymns are sung treating of the remission of sins in the blood of Jesus, of its healing and sanctifying power, of brotherly love, and of a present and eternal communion with Christ. In conclusion shall be sung a hymn pledging the communicants to faithfulness in their service of the Lord and to love among themselves, as a sign of which they shall again extend to each other the right hand of fellowship. Then shall follow the benediction.

CHAPTER VII.

DISCIPLINE.

In accordance with the example of the apostolic churches, and of the Ancient Unitas Fratrum, the Renewed Church established a Discipline at an early day of its history. This Discipline was deemed to be of very great importance. When the Saxon Government sent commissioners to Herrnhut, in order to examine into the doctrines and constitution of that congregation, the Brethren declared their readiness to forsake all they had, and go into other lands, if the free exercise of their Discipline were not conceded. Since that time, the Discipline has continued unchanged in its fundamental principles. These are committed to the safe keeping of the General Synod, whose duty it is, through its Executive Board, to care for their observance in all parts of the Unity. At the same time, however, each Province, and each church in the same, as well as the Foreign Mission Provinces, all have, respectively, a Discipline of their own, based upon such fundamental principles.

In this chapter the principles are given, as set forth in the "Synodal Results," and then the more particular rules for the American Province.

NATURE AND PURPOSE OF CHURCH DISCIPLINE.

By the term Discipline, taken in its widest sense, the Church understands a training of its members for their calling of grace. In a more restricted sense it designates the different degrees of brotherly correction which ensue

and are applicable when affectionate admonition does not attain its object.

The primary object of Church discipline is consideration for the welfare of the Church as a community. Our endeavor must be in the interests of the whole to preserve and maintain Christian order and practice among us, in order that the spiritual life of the Church may not be disturbed, or—should a strange spirit be permitted openly to make itself felt—the aim set before us be entirely abandoned and forgotten. The first endeavor must, therefore, be to check the entrance of corruption at its earliest appearance, and betimes to remove all that may possibly tend to lead souls astray, and thereby, at the same time, to bear witness to the Church that it is not called to uncleanness, but to holiness. (1 Thess. iv, 7.)

The second object of Church Discipline is the spiritual welfare of the individual members of the Church, who are in danger of yielding in one way or another to the temptations to sin. Our endeavor must be to preserve those who stumble from falling and giving offence, to keep them in the right way, and when any one has strayed from it to bring him back again. This carries with it a growth and strengthening of the individual, whereby again the Church as a whole is built up. (Eph. ii, 21.)

It is, in the first instance, the duty of the ministers of the Church to exercise Church Discipline, partly by means of the public preaching of the Word, partly by means of the special pastoral care of the individual members of the Church. This care of souls belongs so essentially to the idea of a Christian congregation that no member of the Church is exempted from it, be his station in life what it may.

EXERCISE OF CHURCH DISCIPLINE.

1. In its widest significance, Church Discipline is exercised by means of the public proclamation of the Divine

Word, as well as by the mutual fraternal admonitions and warnings of the members of a congregation. Brotherly love precedes all discipline, and constitutes its very source. The first object of this love must be the spiritual welfare of the members of a congregation. "If a man be overtaken in a fault, restore such an one in the spirit of meekness." (Gal. vi, 1.) Words, spoken in kindness, even though they convey a reproof, may find, by the grace of God, access to the heart—then "thou hast gained thy brother." When transgressions occur, in a congregation, of such a nature that they ought to be reported to the pastor, or his Advisory Board, or Committee, it becomes the duty of every member, who is acquainted with the circumstances, to render a timely exercise of discipline possible, by a candid and truthful communication. At the same time, every thing like tale bearing or calumny, which are ranked in Scripture with heinous sins, is to be carefully guarded against. In order to prove the truth of a charge, and especially when the individual accused denies it, the name of the informant must be given, and an opportunity afforded for both parties to meet in the presence of the pastor. With such cases, the exercise of Church Discipline in the restricted sense begins.

2. There are three degrees of Church Discipline, understood in this sense.

The first consists in reproof administered by the pastor to those who have erred, in accordance with the duty which his office imposes upon him before the Lord. At such times he must admonish and rebuke with earnestness and fidelity, with humility and true affection.

In the event of graver transgressions, especially when they have become open and manifest, the second degree of Church Discipline must be put in force. It consists in summoning the delinquent before the Board of Elders, or the Standing Committee, of a congregation (see below), in accordance with the injunction of the Lord: "If thy brother will not hear thee, then take with thee one or two

more, that in the presence of two or three witnesses, every word may be established." (Matt. xviii, 16.) After having examined the delinquent, this Board, in connection with the pastor, is to decide whether he shall, or shall not, be suspended from the Lord's Supper. Such suspension may be resorted to in particular cases, instead of excommunication, even where open offence has been given by sinful practices, but only if unfeigned repentance is manifested, and a real change of heart may be hoped for.

The third and last degree of Church Discipline is excommunication. This is to be resorted to in case no change takes place after milder measures have been used, but the erring member continues in his evil ways, obstinately resisting the rules of the Church, and proving a stumbling block to others; and in the case of such as fall into gross sins, whereby the name of Christ is evil spoken of, according to the rule of the apostle: "put away from among yourselves that wicked person." (1 Cor. v, 13.) In exercising this and the second degree of discipline, compassionate love must prevail, but not personal considerations or a false tenderness. It becomes the solemn duty of the Board of Elders to proceed in every case with the utmost conscientiousness, impartially weighing all circumstances, and earnestly praying for the guidance of the Holy Spirit. Cases of excommunication are to be announced to the communicant congregation, at a suitable meeting.

RE-ADMISSION.

It is the province of the Board of Elders, in connection with the pastor, to determine the time for the re-admission of such as have been suspended from the Lord's Supper, or excluded from the Church, and they must act in this matter with the greatest circumspection. The state of heart of the candidate for re-admission, and not external considerations of any kind, must guide them in their decision. Cases of re-admission to the Church are also to be announced to the communicant congregation.

RULES FOR INDIVIDUAL CHURCHES.

The several churches, as was stated before, have particular rules for their own government, based upon the principles of Discipline which are common to the whole Unity. These rules must contain nothing which is contrary to the decrees of the General Synod, or of the Provincial Synod, under which a church stands.

For the American Province the following regulations have been established by its Synods:

I.—*The Necessity of Rules.*

1. Every church is bound to profess adherence to a written or printed code of regulations, embodying its own particular constitution and discipline, and commonly denominated "A Brotherly Agreement."

2. This code must be in accordance with the principles of the constitution and general discipline, laid down by the General Synod, and the Provincial Synod, and contain nothing contrary to the enactments of either.

3. Every church is at liberty, either to prepare a draft of such a code, to be laid before a Provincial Elders' Conference, for its sanction, modification or rejection, or to request the Provincial Elders' Conference to furnish a draft. In the latter case, the church may propose amendments, reject the whole, and substitute a new draft, always, however, subject to the revision and approval of the Provsional Elders' Conference. If necessary, a delegation may be sent to confer with this Conference on the subject. As soon as the Provincial Elders' Conference has expressed its sanction in writing, the rules may be adopted by the church.

II.—*Officers Administering the Rules.*

1. Every church elects a committee, called either the "Board of Elders," or "Standing Committee," whose duty it is to aid the pastor in the government of that church.

2. To this body, in some churches, the financial affairs

are also entrusted; in others, these are managed by a second and distinct board, called the "Board of Trustees."

3. The position which the pastor holds in the "Board of Elders," or the "Standing Committee," is determined by each particular church, and depends, in the case of those churches which are incorporated, on the provision of their charters.

4. In spiritual matters, however, and those relating to public worship, the "Board of Elders," or the "Standing Committee," can, in no case, act independently of the pastor.

5. It is the duty of this board, in conjunction with the pastor, to see that the rules which govern the Brethren's Unity generally, and those which refer to the Province, as well as the particular rules of the church over which the board is placed, are faithfully observed.

III.—*Relation of the Officers of a Church to the Provincial Elders' Conference.*

1. The pastor of a church, the chairman of the "Board of Elders," or the "Standing Committee," (in those cases where this office is distinct from the pastor's), and every member of the same, are subject to the Provincial Elders' Conference, and bound to respect and obey its constitutional enactments.

2. The Provincial Elders' Conference only appoints pastors to churches. The board of a church may propose a pastor, with the full understanding, however, that the Provincial Elders' Conference is not bound to respect such propositions any further than it may deem proper.

3. The board of a church may decline to receive a pastor appointed by the Provincial Elders' Conference, but cannot prevent the removal of a stationed pastor, if the Provincial Elders' Conference gives him another appointment.

4. In case a pastor has lost the confidence of his church, the board of the same is authorized to report the fact to the Provincial Elders' Conference, which body, after a

thorough investigation, is to act in the matter according to its conscientious convictions.

5. Complaints against a pastor, or any other ministerial servant of the Church, must be lodged with the Provincial Elders' Conference, which body is bound to inform him of the name of his accuser, if he desires to know it.

6. The boards of the respective churches, as well as their members generally, have petitionary powers with respect to the Provincial Elders' Conference, but all petitions directed to this Conference must be couched in respectful terms, and evidence a brotherly disposition.

IV.—*General Meetings of a Church.*

1. On business of importance, or general interest, a meeting of the church is called. Such a meeting is usually denominated a "Church Council."

2. The organization of this Council depends on the rules and regulations of the church which holds it.

3. In all matters relating to an individual church, said church determines—and, if it is incorporated, according to its charter—who shall be voting members of the Council, and the manner of voting.

4. In the election of delegates to the Provincial Synod, however, and all other matters affecting the entire Province, the manner of voting, and the qualifications for voting, are regulated by the enactments of the Provincial Synod, and the Council is bound to obey these. The enactments, in the case of the election of delegates, are set forth by the Provincial Elders' Conference in their circular, issued previous to each election.

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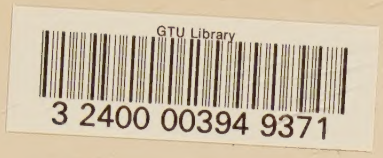

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